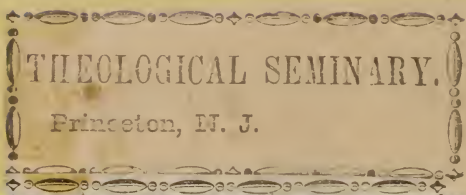




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The life and labours of Adam  
Clarke, LL. D











Witness the hand of  
the commentator  
Adam Clarke.

THE  
LIFE AND LABOURS  
OF  
ADAM CLARKE, LL.D.

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“He was a burning and a shining light.”

JOHN V. 35.

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SECOND EDITION.

LONDON :  
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---

1842.

ENTERED AT STATIONERS' HALL.



## PREFACE.

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THE present edition of this Volume differs considerably from the former. Many retrenchments and many additions have been made. The narrative has been divested of the somewhat controversial aspect which in several parts it bore; and it now contains nothing that needs give offence to the most sensitive partizan of any class of opinions. Numerous transpositions have been effected, with a view to a stricter chronological arrangement. A vast deal of fresh matter has been introduced, derived principally from letters and other documents published since the appearance of the first edition. In every respect, the Volume is now much more interesting, accurate, and complete.

The object of the Author, in the first instance, was to produce a *popular* account of the Life and Labours of Dr. Adam Clarke. He therefore purposely excluded everything that might have been unintelligible or uninteresting to the great mass of unlearned readers. Guided by the same principle in the preparation of a second edition, he has still confined himself to a plain statement of the facts in the Doctor's history, combined with such illustrations of his character as his own writings, or the recollections of his intimate friends, were found to supply. The narrative is wholly unencumbered by such trite observations as personal his-

torians often have recourse to, in order to disguise the lack of biographical matter. No such lack existed in the present instance. On the contrary, if the work is obnoxious to criticism, perhaps it is on the score of running in a too constant stream of fact. The common reader, however, for whom it is intended, is not likely to make this a ground of serious complaint: with him, at least, the Author is conscious that this will constitute its chief recommendation.

Here, in short, is a faithful portraiture of Adam Clarke,—not the less faithful for being painted principally with his own hand. Such foibles and imperfections as attached to him never appear more manifest than when he himself exhibits them to view; but, when we have made every abatement in our estimate which they demand, he still stands out confessedly a man of wonderful attainments, of a sagacious mind, of a large heart, of fervent piety; and we are only at a loss to decide in which character his excellence was most conspicuous—whether as a scholar, a philanthropist, or a Christian.

*London, March 12, 1842.*

## CONTENTS.

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### CHAPTER I.

Preliminary Remarks—Adam Clarke's Birth—Ancestry—Parentage—His Brother Tracy—Adam Clarke's Nephews—His childish Habits—Singular Antipathy—Slowness in Learning—Stimulated by Reproaches—Helps to till his Father's Farm—His Juvenile Observations on the Weather—Open-air Studies—First Attempt at Verse—Juvenile Library—Studies Magic—Judicious Remarks of the "Christian Observer"—Studies Alchemy—His youthful Feats ..... Pp. 1—13.

### CHAPTER II.

Adam Clarke's early religious Impressions—Religious Instructions of his Mother—He learns Singing and Dancing—His subsequent Disapproval of the latter—The "Christian Observer's" Apology for it—His early Desire for the Ministry—Fall from a Horse—Remarkable Escape from drowning—Adam's Father removes to Agherton—Adam hears the Methodist Preachers—Receives Benefit from the Rev. Thomas Barber—Fixes his Creed from reading the New Testament—Attends a Class-meeting—Lapses into Socinianism—Recovery by Prayer—Receives the Lord's Supper—His Conversion—The Rev. Henry Moore's Reminiscences of Dr. Clarke's early Life—Intellectual Enlargement consequent on spiritual Emancipation—Studies Astronomy and Natural Philosophy—Conducts Family Worship in his Father's House—His Sisters join the Methodist Society—Is the Means of converting some of his School-fellows—Commences Village Preaching, and leads a Class—Learns Dialling—Studies French—Is apprenticed to a Linen-merchant—His conscientious Objection to Tricks of Trade—Mr. Wesley offers to receive him into Kingswood School—His Parents object—He is instrumental in converting his Master's Servant—His benevolent Attentions to his Master's Kinswoman—He reproves Sin—His ascetic Practices—Morbid Veracity—Its ruinous Influence on his Memory—Recovers by Prayer—Remembers the Substance of Things—Abandons the Linen-trade.

Pp. 14—36.

### CHAPTER III.

Adam Clarke's Call to the Ministry, and his first Text—Is sent for by Mr. Wesley—Objections of his Parents—They yield—Adam embarks—Arrives at Liverpool—Reaches Kingswood—His unkind Reception, and rough Treatment—Finds a Half-guinea—His first Interview with Mr. John Wesley—And with Mr. Charles Wesley—Different Treatment at Kingswood—Is confirmed by Bishop Bagot—Subsequent Improvement of Kingswood School—Adam Clarke leaves Kingswood.....Pp. 37—45.

## CHAPTER IV.

Mr. Clarke's first Circuit—His early Popularity and Usefulness—Dr. Clarke's Visit to Frome in 1832—Mr. Clarke continues his Studies—Discouraging Admonition and rash Vow—The Vow abjured—Abandons the Use of Tea and Coffee—Great amount of Labour—Mr. Clarke attends the Bristol Conference—Is received into full Connexion—Curious Anecdote—Is appointed to Norwich—Scanty Living—Miserable Lodgings—Prevalence of Calvinism—Great Hardships—An early Methodist Preacher's Stipend—Visit of Mr. Wesley to Norwich—Ungodly State of Norfolk—John Hampson and the Mob—Female Preachers—Mr. Clarke corresponds with Miss Elizabeth Cooke—His early Knowledge of experimental Christianity—His Progress in Study—Immense Labours in Norwich—He is appointed to St. Austell—His Journey thither—His successful labours—He admits Mr. Samuel Drew into Society—Inhospitable Treatment—A Persecutor subdued—Mr. Clarke meets with a dangerous Accident—His great Popularity and Usefulness—His Progress in Study—His Friend Mabyn—His immense Labours—He is appointed to Plymouth-Dock—Improvement of the Circuit—Remarkable Anecdote—Morning Preaching—The turbulent Choir—Dr. Clarke's Sentiments on Sacred Music—Dr. Clarke's Visit to Plymouth in subsequent Years—The abjured Vow—His Colleague Mason .....Pp. 46—68.

## CHAPTER V.

Mr. Clarke is appointed to the Norman Isles—His reluctant Acquiescence—Commencement of his Engagement with Miss Mary Cooke—He sails for Jersey—Remarkable Christians—Mr. Clarke's Health declines—Visits England—Reproves Swearing on his Return—Mr. Wesley visits the Norman Isles—Mr. Clarke accompanies him on his Return to England—Remarkable Answer to Prayer—Visits the Cookes at Trowbridge—Mrs. Cooke's Objections to his marrying her Daughter—Mr. Clarke returns to his Station—Narrow Escapes from Shipwreck—Account of his Studies—Marries Miss Mary Cooke—Persecutions in Guernsey and Jersey—Striking Expostulation with a Mob—Narrow Escape from being frozen to Death—Mr. Clarke the first Methodist Preacher who visited Alderney—His Adventures and Labours there—His subsequent Visits—His want of congenial Society in the Channel Isles—His Progress in Study—Is enabled to purchase Walton's Polyglott. ....Pp. 69—86.

## CHAPTER VI.

Mr. Clarke leaves the Norman Isles—Is appointed to Bristol—Mr. Moore's Account of his Progress in Learning—Mr. Wesley's last Conference—Mr. Clarke is appointed to Dublin—His Illness—Distracted State of the Society—Mr. Clarke founds the Strangers' Friend Society—Becomes acquainted with a Turkish Janissary—Enters Trinity College as a Medical Student—Application of his Chemical Knowledge to Biblical Illustration—Becomes acquainted with an Enthusiastic Alchymist—Death of Mr. Wesley—Mr. Clarke is appointed one of Mr. Wesley's Trustees, .....Pp. 87—98.



## CHAPTER VII.

Mr. Clarke is appointed to Manchester—His Account of the burning of Dr. Priestley's House and Library—His Opinion of Napoleon and Wellington—His Account of the State of Parties—The Rev. Messrs. Bradburn and Benson—Dr. Clarke's Condemnation of political Preaching and religious Newspapers—Mr. Clarke's State of Health—He prescribes for the sick Poor—Death of his Son Adam—Mr. Clarke is appointed to Liverpool—His Preaching described by Mrs. Pawson—He is desperately attacked and wounded—His Sentiments on noisy Revivals—Remarkable Anecdote ..... Pp. 99—108.

## CHAPTER VIII.

Mr. Clarke is appointed to London—His circuit Labours—His Works of Benevolence—Origin of the Methodist New Connexion—Conversion of the late Mr. Joseph Butterworth, some time M.P., and his Lady—Mr. Clarke's Preparations for his Commentary—A poetical Contest—Mr. Clarke nearly loses his Notes on Job—His strict Economy of Time—His social Habits—Makes a country Tour for the Benefit of his Health—Mr. Clarke leaves London for Bristol—Death of his Father—Mr. Clarke feels the general Scarcity—His domestic Habits—Makes a Tour in Cornwall—His literary Friends—Purchases Meninski's Thesaurus—His Views of Salvation—Removes to Liverpool—Forms the Philological Society—Meets with an extraordinary Case—Alarming State of his Health—Decyphers an ancient Inscription—Removes to Manchester—Meets in Class—His Counsel to a young Preacher—Death of his youngest Daughter—His Connexion with the "Eclectic Review"—Forms a Philological Society in Manchester ..... Pp. 109—126.

## CHAPTER IX.

Mr. Clarke removes to London—Attends the Leeds Conference—Is elected President—Visits Stonehenge—Old Sarum—Wilton House—Wardour Castle—Fonthill Abbey—Stourton—Becomes a Member of the Committee of the Bible Society—His great Services to it—Declines any Remuneration—Becomes acquainted with Professor Porson—Receives the Degree of M.A. from Aberdeen—and LL.D.—Corresponds with Dr. Morrison—Proposes to build Almshouses for Methodist Preachers' Widows ..... Pp. 127—138.

## CHAPTER X.

Dr. Clarke is engaged by the Commissioners of Public Records to complete Rymer's *Fœdera*—Opinions of his Brethren on the Subject—Draws up an Essay on the Work—Is appointed a Sub-Commissioner—Sportive Letter to the Rev. Thomas Roberts—Dr. Clarke's Account of his Labours under the Commission—Extent of his Labours—A private Room in the British Museum is assigned him—Dr. Clarke's Associates—Errors and Imperfections of Rymer—Dr. Clarke repudiates the Letter of Vetus de Monte—His Reasons—He pronounces it a Forgery by Longchamp, Bishop of Ely—Dr. Clarke advises the Omission of Acts of Oblivion—He is appointed Librarian of the Surrey Institution—He negotiates the Sale to the Nation of Sir Andrew Mitchell's Papers—His Thoughts on Innovations in the English Language—A Letter to his Daughter—His

Controversy with the Rev. T. Scott on the Septuagint—His Scheme for a New Edition of the London Polyglott Bible—His List of Books for Oriental Translators of the Scriptures—Delicate State of his Health—Becomes acquainted with Miss Mary Freeman Shepherd—Account of that Lady—Anecdotes of Cruden—Miss Shepherd's Letters to Dr. Clarke—On Accidents—On Proselytism—On Charles Wesley's Son Samuel's Conversion to Popery—On Imputed Righteousness—On the Trials of Job—On Jacob and Esau—On other Subjects—Miss Shepherd's Death—Dr. Clarke visits Ireland—His Opinion of the Round Towers—The Scenes of his Childhood—He preaches in a Church—And in a Socinian Chapel—Unreasonable Demands upon him—His Benevolence—He holds the Irish Conference—Visits Maynooth—Witnesses the Arrival of the Rebel General Gibbon—Death of Dr. Clarke's Mother—He visits Cambridge—Assists at the Formation of an Auxiliary to the Bible Society—Second Visit to Cambridge—Origin of the Idea of the Pilgrim's Progress—Dr. Clarke visits Ireland again—Remarkable Conversion of a young Lady from Popery—Dr. Clarke attends the Irish Conference—Visits Oxford—Occupies the Apartments of Dr. John Uri—Writes an Inscription on a Pane to his Memory—Unintermitted ministerial and other Labours—Dr. Clarke is elected F.S.A.—His pleasant Style of Letter-writing—He is elected a Member of the Historical Society of New York—Assists in the Formation of the Wesleyan Missionary Society—Becomes acquainted with Mr. Hugh Stuart Boyd—That Gentleman's Essay on the Greek Article—Dr. Clarke's strong Conviction of the Truth of the Scriptures .....Pp. 139—172.

## CHAPTER XI.

Broken State of Dr. Clarke's Health—His Friends purchase for him a Retreat near Liverpool—Description of his New Residence—His altered Occupations—Erects a Chapel on his Grounds—Engages in agricultural Pursuits—Distinguished Visitors at Millbrook—Dr. Clarke's Benevolence to some shipwrecked Mariners—Takes a Tour through the West of Scotland, on his Way to Ireland—State of the Irish Peasantry—Dr. Clarke narrowly escapes from Poison—Visits his native Place—The Scene of his Boyhood—Welcome back to Millbrook—Dr. Clarke's high Opinion of Methodism—Accident at Millbrook—Dr. Clarke becomes acquainted with the Rev. Thomas Smith—Is elected Member of the American Antiquarian Society—Publishes the Traveller's Prayer—The two Buddhist Priests—Dr. Clarke undertakes their Instruction—Their Impressions of English Objects—Their Disinterestedness—Dr. Clarke baptizes them—Their Return to Ceylon—Letters from them.....Pp. 173—190.

## CHAPTER XII.

Dr. Clarke retires from the Record Commission—Visits Cornwall—Attack of Illness—Accident at St. Austell—Letter to the Rev. Robert Newstead—Death of Mrs. Butterworth—Dr. Clarke attempts to procure the Reception of the Address of the Conference to George IV. on his Accession on the Throne—His projected Life of the Rev. J. Wesley—His Lives of the Wesley Family—Visits Ireland—Interesting Scene—The Scene of Dr. Clarke's Boyhood—Fête at Millbrook on the Coronation of George IV.—Dr. Clarke is elected M.R.I.A.—Visits Epworth—Letter to his youngest son—Meeting of his Family at Millbrook—His Condescension to the Young—His Intercourse with H.R.H. the Duke of Sussex—Loses some of his older Friends ..... Pp. 191—209.

## CHAPTER XIII.

Dr. Clarke is chosen President of the London Conference—Commencement of the Shetland Mission—Dr. Clarke's successful Exertions for it—Dreadful Storm at Millbrook—Dr. Clarke is elected a Member of the Geological Society of London—and of the Royal Asiatic Society—Letter to the Rev. Mr. Raby—To the Rev. Messrs. Raby and Dunn—To the Rev. Mr. Lewis—To the Rev. Mr. Wears—To Mr. Dunn—Opposition to the Shetland Mission—Dr. Clarke goes to preside at the Irish Conference—Tour through Scotland on his Way—Remarks on the Poet Burns—On Nelson's Monument in Edinburgh—On the City of Edinburgh—On Family Worship in Scotland—On the Comparative Religion of Glasgow and Edinburgh—On the State of Methodism—On visiting the Scenes of his Childhood—Disturbed State of Ireland—Oppressive Private Parties—Dr. Clarke's Description of the Irish Roman Catholic Peasantry—He attends the Conference at Sheffield—Opens a new Chapel—Alarming Accident—Letter to Mr. Dunn—To Mr. Lewis—To Mr. Raby.

Pp. 210—225.

## CHAPTER XIV.

Dr. Clarke removes from Millbrook to London—From London to Haydonhall—Builds a Chapel on his Estate—His continued Interest in the Shetland Mission—Letter to Mrs. William Williams—To Mr. Dunn—The Centenary of John Wesley's Ordination—Declining State of Dr. Clarke's Health—His official Appointment to superintend the Shetland Mission—Progress of his Commentary—Dines a second Time with H. R. H. the Duke of Sussex—Visits Cork on Missionary Business—Attends the Bristol Conference—Makes a Missionary Tour in Yorkshire—His amazing Popularity—He receives good Tidings from Shetland—Is visited by H. R. H. the Duke of Sussex—Letter from Dr. Clarke to the Rev. Mr. Lewis—Dr. Clarke's Opinion on Marriage with Unbelievers—On the Exclusion of the Apocrypha by the Bible Society—Conclusion of the Commentary—Dr. Clarke resolves on visiting Shetland—His Journal of the Tour—His Opinion on the Wedding Ring—Description of a Storm at Sea—Dr. Clarke's Vessel taken for a Smuggler—The first View of Shetland—A Congregation of Shetlanders—Whale-catching—The Shetland Women—Fish Diet—Dr. Clarke is sensible of declining Strength—Receives Tributes of Gratitude from the Shetlanders—Leaves Shetland—Lands at Aberdeen—Visits the Colleges—Gives his Opinion on the Education of Children to Archdeacon Wilson—Death of Joseph Butterworth, Esq.—Dr. Clarke's Opinion of Blair's Sermons—Success of the Shetland Mission ..... Pp. 226—254.

## CHAPTER XV.

Dr. Clarke's Popularity as a Preacher of occasional Sermons—He is again visited by H. R. H. the Duke of Sussex—Means of avoiding Contagion—The Church and the Methodists—Dr. Clarke is overturned in his Carriage—Letter to the Rev. Mr. Hindson, Shetland—Dr. Clarke visits Manchester to preach—Meditates a second Visit to Shetland—Chapel-building in Shetland—Dr. Clarke's Letter of Condolence to Archdeacon Wrangham—His solitary Watchnight—More Chapel-building in Shetland—Dr. Clarke's Map of Shetland—He sets out for Cornwall—Is taken ill at Bristol—Prepares for re-visiting Shetland—Sails from the Thames

—Circumnavigates the Isles—His cordial Reception and hospitable Entertainment—His extempore Preaching—He maintains the Doctrine of Universal Redemption—Obtains Ground for a Chapel on the northernmost Point of the Isles—Effects of his Preaching—He lays the Foundation of a Chapel on Ultima Thulé—Sails for Whitby—Preaches to an irreverent Congregation—Arrives at Home—Opens a Chapel at Loughborough—His continued Labours for Shetland—His Objections to a stated Ministry—Remarkable Letter to the Rev. T. Smith—Dr. Clarke's Objections to Chapel Debts—He presents his Volume of Sermons to Dr. Howley, Bishop of London—His Letter on the Occasion—Singular Scene at Halifax—Dr. Clarke receives a Present of a Great-coat from a Country Tailor—His Kindness to the Poor—His New-Year's Resolves—His Views of the Leeds Secession—He is elected a Fellow of the Eclectic Society of London—The State of his Health—He starts for Ireland—Singular Effect of an Alarm—Makes a remarkable Collection at Manchester—Dr. Clarke visits the Scenes of his Boyhood—Returns Home—Visits Wales on official Business—Hears his Son's first Sermon in Liverpool—His conversational Powers—Letter from the late Mr. Wilberforce to Dr. Clarke ..... Pp. 255—284.

## CHAPTER XVI.

Dr. Clarke's Influence with rich Christians—His Efforts to promote Education in Ireland—He forms a School at Port Rush—Visits Port Rush—Discipline of the School—Lord Mark Kerr promises Ground for a Chapel and School—Another School at Cashel—Dr. Clarke forms several new Schools in Person—Dr. Clarke's Retrospect of his Life—His Prejudice against Wigs—Discomforts of Irish Travelling—Dr. Clarke returns Home—The Wesleyan Missionary Committee jealous of him—His Defence—He resolves to diminish his occasional Labours—His Sentiments on Birthday Festivities—His Letter to Mr. (now Lord) Stanley on the want of Education in Ireland ..... Pp. 285—298.

## CHAPTER XVII.

The Conference of 1831 appoints Dr. Clarke a Supernumerary against his Will—Suppression of his Remonstrances by the Rev. George Marsden—His Feelings under the Wrong—He is weary of preaching Collection Sermons—He is invited to the United States—Letter from the Rev. Mr. Case on Dr. Clarke's Biblical Labours—Letter to the Rev. T. Smith—Retrospect of Public Affairs—Dr. Clarke is overturned in the Windsor Coach—Is summoned to the Death-bed of Mr. R. Scott, of Pensford—Receives Mr. Scott's last Cheque for Shetland—His Account of that Gentleman's Death—His admirable Letter to the Duke of Sussex on Occasion of H. R. H.'s Birthday—The Invitation to the United States repeated officially—Dr. Clarke's Letter declining it—He visits H. R. H. the Duke of Sussex—His hopeful Opinion of the improved State of Society—His fervent Appeal on Behalf of Missions—His last Missionary Speech—Unreasonable Demands upon his declining Strength—His Feelings concerning the demolished Chapels in Jamaica—He visits Ireland—His Illness there—His Opinion of a Poor-Law for Ireland—Of the English Poor-Laws—He is importuned by the Rev. Jabez Bunting to attend the Liverpool Conference—Prevalence of the Cholera—State of Dr. Clarke's Irish Schools—Decay of his Strength—His Views of Life—His Preaching—He goes to the Liverpool Conference—His Conduct in Conference—He delivers over his Irish Schools and the Shetland Mission



to Conference—Is indisposed—Is honoured by his Brethren—Is set down as Supernumerary for Windsor with “a roving Commission”—His last Sermon before his Brethren—Remarkable Contributions to Albums—Influence of Methodist Doctrines on the Duration of Methodism—Dr. Clarke visits his Son Joseph at Frome—His Son’s Account of their Meeting—Symptoms of old Age—Dr. Clarke blesses his Son and his Son’s Wife—His Son’s Account of his Speech at a Clerical Society in Frome—His own Account of the Meeting—Preaches for the Society—Singular Analysis of the Collection—Dr. Clarke goes to Weston with his Son and Family—His Feelings towards Methodism—His Opinion of the Irvingites—Final Parting of the Father and Son—Dr. Clarke’s last Sermon—Evil Tidings from Shetland—Dr. Clarke leaves Bath for London—Arrives at Mr. Hobbs’s, Bayswater—Visits his Sons and Daughters—Arrives at Home—His Presentiment of approaching Death—Goes to Mr. Hobbs’s, Bayswater, to preach—Is attacked with Symptoms of Indisposition—Grows worse—Desires to return Home—Finds this impossible—Medical Advice called in—The Disease pronounced to be Cholera—Medicine fruitless—Mr. Thurston fetches Mrs. Clarke—Fallacious Hopes—Death—Burial—Proposed Monument to Dr. Clarke’s Memory.  
Pp. 299—342.

## CHAPTER XVIII.

Dr. Clarke’s religious Opinions—The Articles of his Creed—Illustrations of Opinion ..... Pp. 343—365.

## CHAPTER XIX.

Dr. Clarke’s Works—The Commentary—Dr. Clarke’s first Work—Dr. Clarke’s Style—His unfinished Literary Projects—His Library.  
Pp. 366—391.

## CHAPTER XX.

Manner and Matter of Dr. Clarke’s Preaching ..... Pp. 392—402.

## CHAPTER XXI.

Character of Dr. Clarke, by the Rev. D. M’Nicoll—By the *Wesleyan Methodist Magazine*—By the Rev. Dr. Beaumont—By the Rev. H. Moore—By the Rev. J. Everett—By the Rev. J. B. Clarke—By the Wesleyan Conference..... Pp. 403—416.



THE  
LIFE AND LABOURS  
OF  
ADAM CLARKE, LL.D.

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CHAPTER I.

*Preliminary Remarks—Adam Clarke's Birth—Ancestry—Parentage—His Brother Tracy—Adam Clarke's Nephews—His childish Habits—Singular Antipathy—Slowness in Learning—Stimulated by Reproaches—Helps to till his Father's Farm—His Juvenile Observations on the Weather—Open-air Studies—First Attempt at Verse—Juvenile Library—Studies Magic—Judicious Remarks of the "Christian Observer"—Studies Alchymy—His youthful Feats.*

THE great use of biography is to place before our eyes models worthy of imitation. Sometimes distinguished men write their own history; but such histories are usually written by others. In either case,—in the former, through intentional concealment; in the latter, through unavoidable ignorance, it seldom happens that the narrative includes a sufficient notice of their early life. Thus, while we are informed that they acquired distinction and deserved it, it does not appear by what steps they began their successful career. The result is, that we are inspired with wonder instead of emulation. "By themselves or contemporaries," writes one on this very subject, "their public transactions have been in general amply recorded, with the apparent motives which led them to their particular lines of action, and the objects they aimed at by thus acting; but *how* they became capable of acting such parts, how their minds acquired that impulse which gave them this direction, what part an especial Providence, parental influence, accident, singular occurrence, and education, had in forming the man, producing those habits which constituted his manners, and prepared him for his future lot in life, we are rarely

told. Hence the main benefit of biography is lost: emulation, leading to imitation, has no scope. We cannot follow the man, because we do not see his previous footsteps. To us he is inimitable, because he is enrobed with all his distinguishing perfections and eminence before we are introduced to his acquaintance." The defect which the subject of the following memoir has here so well described, happily does not exist with respect to himself. We shall be able to trace him from the first dawnings of his intellect to the period when it attained the rank, and exerted the influence, of a master-mind; and, in doing this, we shall perceive how truly he has said, that "those who have reached the highest degrees of elevation beyond those who were born in the same circumstances and line of life, were not indebted so much to anything extraordinary in themselves, as to a well-timed and sedulous use of their own powers, and such advantages as their circumstances afforded; and that what occur to others as mere accidents, were by them seized and pressed into their own service, and showed them the necessity of attentive observation, that neither occurrence nor moment should pass by unnoticed or unimproved." It will appear, in short, that, by mere dint of patient industry and an exact economy of time, attended with the Divine blessing, he rose to be the first biblical scholar of his own, if not of any, age. Thus he will be exhibited as an instance of imitable greatness, and that principally in three respects: for the *character* of his knowledge enhanced the glory of its extent, and his piety shed a lustre on his learning.

ADAM CLARKE was born in the obscure village of Moybeg, in the county of Londonderry. He himself could never ascertain either the day or the month, or even the year, of his birth. "It was," he says, "either 1760 or 1762, most probably the former."\* We owe this wide uncertainty to the neglect of the clergyman of the parish, during whose incumbency no register was kept. "This," says a clerical critic, "is a very characteristic, but unhappily not rare, specimen of the *attention formerly paid* [in plain English, disgraceful neglect] in many country parishes to those parochial documents which affect the property and the ancestry of every family in the kingdom. Even to this moment, the system is most inefficient; and often the details are incorrect and slovenly, particularly for the want of due care in seeing that correct duplicate copies are provided, and made available in case of any accident happening to the parish record." The wisdom of Parliament has provided an effectual barrier against the recurrence of these evils.

\* "I have heard my mother," observes Dr. Clarke, in one of his Journals, "say I was born in the year that the French took Carrickfergus; but my father was wont to contest this, saying, I was born two years later."



Dr. Clarke speaks with much complacency of the purity of his descent: his ancestors "came from a pure and ancient stock; they had never been in bondage to any man, had never been legally disgraced, and never forfeited their character." They went over to Ireland in the seventeenth century, and settled in the county of Antrim, where they had considerable estates, and formed honourable matrimonial connexions. As those estates had been irrecoverably lost to the family before Adam was born, the non-existence of a register of his birth occasioned him no inconvenience. William Clarke, his great-great-grandfather, was a Quaker.\* John, the son of William, married Miss Horseman, the daughter of the mayor of Carrickfergus; and they had issue, eighteen sons and one daughter. Of these, William, it is believed the eldest, a builder by trade, and an intelligent, religious man, married Miss Boyd, of the Boyds of Kilmarnock, whose living representative is Mr. Hugh Stuart Boyd, a well-known Greek scholar. This marriage was productive of four sons and two daughters. John, the eldest of the former, was intended by his father for the Church. He studied at Edinburgh and Glasgow successively, and finally at Trinity College, Dublin. At Glasgow he took his degree of A.M. But severe illness, followed by a premature marriage, put an end to his prospects in the Church; and he became a licensed parish schoolmaster.† His wife was a descendant of the M'Leans, of Mull, in the Hebrides. Shortly after the birth of the eldest son, who was called Tracy,

\* He was appointed in 1690 to receive the Prince of Orange, when he came to Carrickfergus. He had imbibed the principles of George Fox; and, as he could not uncover his head to any man, before he came near to the prince, he took off his hat, and laid it on a stone by the wayside, and walked forward. When he met the prince, he accosted him thus, "William, thou art welcome to this kingdom." "I thank you, Sir," answered the prince; to whom the interview was so satisfactory, that he pronounced Mr. Clarke to be "the best-bred gentleman he had ever met."

† Mr. C.'s school was of a mixed nature. He taught by himself alone, reading, writing, and arithmetic, comprising book-keeping, trigonometry, and navigation; together with the Greek and Latin classics. The price at which each was taught may be reputed a curiosity:—reading, 1½d. per week; writing, 2d.; writing and accounts, 4d.; and Greek and Latin, 7s. per quarter. These were the highest terms in that country towards the close of the eighteenth century. Among his pupils was the son of Dr. Barnard, the rector, afterwards Bishop of Kilaloe and of Limerick. Many persons of considerable eminence in various departments of science and literature received their rudiments from Mr. Clarke,—clergymen, Presbyterian ministers, and Popish priests; lawyers, surgeons, physicians, and schoolmasters. Both in summer and in winter he began school at eight in the morning, continuing till eight in the evening in summer, and till near four in the depth of winter. From May till September, he allowed one hour for dinner: during the rest of the year, school was continued without any intermission. He allowed but two vacations in the year, amounting to three weeks in the whole; eight days at Easter, and a fortnight at Christmas.

after an uncle in the Church, Mr. Clarke was persuaded, like multitudes of his ill-conditioned countrymen, to emigrate to America, having the expectation, if not the promise, of a Professorship in one of the Universities then rising on that continent. He broke up his establishment, converted all his property into money, provided himself with the necessary equipment, and was on the eve of sailing, with his wife and son, from the port of Londonderry, when his father, who had followed him from the country, went on board, and, by the joint force of tears, entreaties, and commands, prevailed upon him to relinquish his design, and, forfeiting his passage, return into the country. He never recovered from the effects of this shock. The small remnant of his property was exhausted, while as yet he was undetermined as to his future course; and, in this destitute condition, he retired to Moybeg, in the parish of Kilchronaghan, of which Mr. Tracy, his brother-in-law, was rector; and here, as already stated, Adam, his second son, and the immediate subject of these pages, entered upon the stage of life.

Tracy Clarke was three years older than his brother Adam. The uncle after whom he was named, being childless, engaged to educate him at his own expense; but death, with whom no contracts are sacred, released Mr. Tracy from all earthly obligations shortly after he had assumed the charge of his nephew. Tracy, returning to his father's house, received from him a classical education; and, at an early age, was appointed and licensed, to act as schoolmaster in a parish contiguous to that in which Mr. Clarke himself had formerly held a similar station. Weary of this office, which promised neither comfort nor emolument, he turned his attention to the study of medicine. Having served an apprenticeship to Mr. Pollock, a skilful and well-educated practitioner in the town of Magherafelt, he proceeded to Dublin, where he studied anatomy under Dr. Cleghorne, the celebrated professor of that science. Failing in his endeavours to obtain an appointment in the navy, he went out in a slave-ship; but, after two voyages to the coast of Guinea, he resigned his post, filled with horror and disgust at the inhuman traffic. He then married, and commenced practice at Maghull, eight miles from Liverpool, where, during many years, he was successful in his profession, and was universally respected. The excessive labours of a large and wide-spread practice ultimately undermined his constitution, till consumption supervened, and terminated his useful career in the 45th year of his age. He died on the 16th of September, 1803.\* Mr. Adam Clarke frequently attended his brother dur-

\* A most singular circumstance occurred a short time before Mr. Tracy Clarke's death. He had gone to the Isle of Man for the benefit of his health, having with him one of his sons. During the night which had pre-

ing his illness, and had the melancholy satisfaction of administering to him the Lord's Supper the day before he died, when, though in great bodily pain, he was steadfast in his confidence in God. Deep was the grief into which the surviving brother was plunged by this painful dispensation; but he found consolation and repose in the hope of meeting the departed in the paradise of God. Mr. Tracy Clarke left behind him four sons and a daughter. The boys had the advantage of being educated by their uncle Adam. The oldest is a learned man, and author of a remarkable work, entitled "An Exposition of the False Prophet, and the Number of the Apocalyptic Beast." Two of his brothers embraced the medical profession, one of whom is a surgeon in the navy.

Having given this brief account of the family connexions of Adam Clarke, it now remains for us to trace his own eventful history. Hardily brought up, he could walk at the age of eight months, and, when only nine months old, was permitted to run about unattended. One of his earliest amusements was to dig holes in the snow and sit down in them, with no other covering than his shirt. By these and other means he acquired uncommon strength, though his natural constitution was but moderately strong. In fulfilment of a promise, his grandparents, at whose request his uncle Tracy christened him by the name of Adam, took charge of him as soon as he was old enough to dispense with a mother's care. They had engaged to rear him as their own, and to defray the expenses of his education; but his bold and adventurous disposition was not compatible with his grandmother's peace of mind; and, fearing that he would one day be drowned in a draw-well into which he was apt to peep whenever it was left uncovered, she returned him to his parents. When about five years old, he took the small-pox in the natural

ceded his return to England, he dreamed that he had been to see Mrs. Clarke, and that, contrary to custom, she was sleeping in the best bed-room; and, as they walked to the place of embarkation, he communicated this dream to his son. On arriving in Liverpool, Mr. Tracy Clarke was prevailed upon to pass a night at his brother's house, while his son went forward to Maghull, to announce their safe arrival to his mother. When she saw him coming without his father, she fell into a paroxysm of grief, and could not without great difficulty be persuaded of her husband's safety. The cause of these misgivings was not a little remarkable. During the same night in which Mr. Clarke had dreamed his dream, she fancied she heard him ride up to the stable, bring his saddle and bridle into the house, and hang them up as usual. She then heard him ascend the stairs, enter the room in which she lay, which was indeed the best bed-room, and walk round the bed. All this, she assured her younger son, on rising in the morning, she had heard distinctly, affirming that she could not be deceived in thinking the footsteps those of his father, and expressing her fears that some misfortune had befallen him.



way, inoculation being then but little known. Had it not been for his unusual love of the open air, he would probably have fallen a victim to the disorder, or, at least, to the absurd mode of treating it then common. This consisted in an accumulated load of bed-clothes, and the administration of spirituous liquors instead of cooling medicine. Adam, however, would not submit to confinement; but, as often as he found an opportunity, he left his bed, and ran, naked, out of doors. By the adoption of "this cool regimen," he passed safely through the crisis, and, though covered with the disease from head to foot, ultimately escaped without a single mark.

About this time Adam discovered a strange antipathy, by rejecting the friendly overtures of Mr. Pearce Quinlin, a neighbour, merely on account of his excessive corpulence. This aversion to men of the Falstaff stamp was accidentally deepened. Mrs. Clarke, partaning of the foolish superstition which ascribed to dumb persons the faculty of foretelling events, took advantage of a call made by a dumb man, to inquire into Adam's destiny. After looking at the boy some time, the man signified that he would be very fond of the bottle, and also have an enormous belly. Adam was young enough to fear the absurd prediction might prove true; but, also believing God could avert the threatened calamity, he immediately retired into a field, and fervently prayed that "he might never be suffered to be like Pearce Quinlin!" He had his desire: though tolerably stout, he was never corpulent; and of temperance he afforded a constant example.

Adam was naturally an inapt scholar. It was not without difficulty that he acquired a knowledge of the alphabet, and his teacher made matters worse by strong censures and unseasonable chastisement. He had nearly become a dunce for life, when rescued by means of a visit from a neighbouring schoolmaster. When he had "hobbled through his lesson," his teacher apologised by saying, that "he was a grievous dunce." But the other, far the wiser man, clapping Adam on the head, replied, "Never fear, Sir; this lad will make a good scholar yet." This prediction was more fortunate than that of the spaeman, and contributed, no doubt, to its own accomplishment. It was the first thing which checked Adam's despair of making progress in knowledge. Learning alone will not fit a man to be a teacher of youth: a certain tact and a good temper are quite as essential. "Many children, not naturally dull, have become so under the influence of the schoolmaster."\*

But, though Adam was inspired with a little hope by the en-

\* Dr. A. Clarke.



couraging remark of the stranger, it did not endow him with greater ability. When he could read with tolerable ease, his father, who wished to make him a scholar, put him into Lilly's Latin Grammar. His natural slowness of understanding again displayed itself, and was not assisted by the peculiar construction of his book. By great exertion he reached the middle of "As in præsentî." Here, however, he came to a dead pause. More than two days were spent in vain attempts to commit to memory two of those abominable hexameters, and the poor student had thrown down his book in despair, when the threats of his teacher, who told him he should be a beggar all the days of his life, joined to the jeers of his fellow-pupils, roused him as from a lethargy: "he felt," as he expressed himself, "as if something had broken within him." "What!" said he, "shall I ever be a dunce, and the butt of these fellows' insults?" He resumed his book, speedily conquered the unconquerable task, and went forward with an ease he had never known before. "The reproaches of his schoolfellows," says he himself, "were the sparks which fell on the gunpowder, and inflamed it instantly." To many boys, who eventually became distinguished men, the same sudden awakening of the intellectual faculties has happened.

Notwithstanding this happy change, young Clarke ever found a difficulty in his first attempts to master anything. This might arise from his determination to comprehend fully everything to which he applied his mind. He could not rest satisfied without understanding the reason of a thing, and thus assuring himself that he was upon firm ground.\* In arithmetic, he made but little progress, owing in a great measure to the imperfections of the treatise, which was Fisher's. But the great hindrance was his father's poverty. To eke out the pittance he derived from tuition, Mr. Clarke found it necessary to take a small farm. He himself assisted in tilling it before and after school-hours, and his sons

\* Such, in fact, was the case during the entire progress of his life and writings. Whenever he met a difficulty, he waited to examine and go through it in the true spirit of patient investigation, never leaping over obstacles which he could, by learning or labour, remove out of the way, or render subservient to his great object,—the instruction and benefit of mankind. The late Rev. John Newton, calling one day upon the Rev. Eli Bates, and seeing the first part of Dr. Clarke's Commentary lying on the table, happened to open it in the place where the Doctor makes such large disquisitions and calculations, in reference to the size of Noah's ark; and argues from these, contrary to the opinion of some critics, that the ark was, in point of size, not only amply sufficient to contain the animals themselves, but the sustenance requisite for them during their sojourn. When Mr. N. had finished reading the criticism, he closed the book, exclaiming, "Thank God, I never found these difficulties in the Sacred Record;" to which Mr. Bates replied, "Yes, Sir, you have found them as well as Dr. Clarke; but the difference is, you always leap over them, while he goes through them."

attended to it alternately during the day. They consequently shared between them an amount of instruction which each, in happier circumstances, would have had to himself. To supply this deficiency, each on leaving school used to communicate to the other whatever he had learned during the day. The farm was cultivated by the schoolmaster and his sons according to the rules laid down in Virgil's *Georgics*, "the finest production," says Dr. Clarke, "of the finest poet that ever lived." Notwithstanding the difference between Ireland and Italy, Mr. Clarke's crops were equal to his neighbours'. Had Dr. Clarke entered into details, instead of merely mentioning the fact, it would probably have appeared that his father, in following the rules of Virgil, made due allowances for differences of soil and climate.

In later life, Dr. Clarke gave the following curious account of his juvenile observations on the weather:—

"From my earliest childhood I was bred up on a little farm, which I was taught to care for, and cultivate, ever since I was able to spring the rattle, use the whip, manage the sickle, or handle the spade; and, as I found that much of our success depended on a proper knowledge and management of the weather, I was led to study it ever since I was eight years of age. I believe meteorology is a natural science, and one of the first that are studied; and that every child in the country makes, untaught, some progress in it: at least, so it was with me. I had actually learned, by silent observation, to form good conjectures concerning the coming weather; and, on this head, to teach wisdom among them that were perfect, especially among such as had not been obliged, like me, to watch earnestly, that what was so necessary to the family support, should not be spoiled by the weather before it was housed. Many a time, even in tender youth, have I watched the heavens with anxiety, examined the different appearances of the morning and evening sun, the phases of the moon, the scintillation of the stars, the course and colour of the clouds, the flight of the crow and the swallow, the gambols of the colt, the fluttering of the ducks, and the loud screams of the sea-mew,—not forgetting even the hue and croaking of the frog. From the little knowledge I had derived from close observation, I often ventured to direct our agricultural operations in reference to the coming days, and was seldom much mistaken in my reckoning. When I thought I had a pretty good stock of knowledge and experience in this way, I ventured to give counsel to my neighbours. For my kindness, or perhaps officiousness, on this head, I met one day with a mortifying rebuff. I was about ten years of age; it was harvest time, and 'what sort of a day to-morrow would be,' was the subject of conversation. To a very intelligent gentleman who was present, I stated, in opposition to

his own opinion, 'Mr. P., to-morrow will be a *foul day*.'—To which he answered, 'Adam, how can you tell?' I answered, without giving the rule on which my prognostication was founded, 'O Sir, I *know* it *will* be so.' 'You know! how should *you* know?' 'Why, Sir,' I pleasantly replied, 'because I am *weather-wise*.' 'Yes,' said he, 'or *other-wise*.' The next day, however, proved that my augury was well drawn.\*

The school in which Adam acquired his classical knowledge, was situated on the skirt of a wood, upon an eminence commanding a rich variety of prospect. Into that wood, as into the groves of Academus, those of the boys who would not abuse the privilege were occasionally permitted to retire with their books; and here young Clarke read the Eclogues and Georgics of Virgil, with living illustrations of their contents before his eyes—illustrations which, in after life, he declared to be finer and more impressive than those of the Delphin Edition and the Variorum Critics. Here, too, he made the first trial of his own poetic powers, in a satire on one of his schoolfellows.

It was entitled, "The Parallel, a Poem: or Verses on William W—k—n, of Portglenone, in the county of Antrim, describing the base extraction, high insignificance, and family connexions, of the said William W—k—n, alias, Pigmy Will." Availing himself of the story of "the pigmies and the cranes," as referred to in Homer, Pliny, and Juvenal, he described his antagonist, "the pigmy," as falling into the hands of a crane. The following lines may suffice as a specimen:—

"At this unhappy change of place,  
Will made a haggard, rueful face,  
And earnestly desired to be  
Rid of his potent enemy.  
The crane fast sped, now high, now low,  
With her poor caitiff screaming foe;  
Till coming o'er Portnegro town,  
She loosed her fangs and let him down;  
And he, poor wight, like old King Log,  
Came plump directly to a bog."

In a boy not nine years old, these verses evince considerable ingenuity. The rest abound in classical allusions, the young author having made himself master of Littleton's Classical Dictionary,—an acquirement which enabled him to gain credit among his schoolfellows, by explaining to them the historical passages in

\* In the year 1824, he published, with alterations and improvements, the weather-table attributed to the late Dr. Herschel, but afterwards disclaimed by the son as his father's work. This table, the accuracy of which Dr. Clarke had tested by long observation, he entitled "Tabula Eudicheimonia, or the fair and foul weather Prognosticator." It has since been printed periodically in several almanacs.



their lessons. Nor was this the only instance in which he at tempted verse. He often amused himself with making hymns and versifying the Psalms; and he even turned the first four chapters of Solomon's Song into stanzas. Adam was, indeed, pre-eminently self-taught. The Rev. Henry Moore,\* who knew his parents well, declares that he could not have got the teaching from them. No wonder that he who, when a boy of eight years, could conquer the whole classical mythology and biography, should afterwards have coped so successfully with the folios of sacred antiquity.

Both Adam and his brother were passionately fond of reading, devoting all their spare pence to the purchase of books, and all their spare hours to their perusal. It is curious to notice what materials composed the library of that boy, who, when he became a man, possessed "one of the most select and valuable private libraries in the kingdom."† Dr. Clarke was so far from regretting or feeling ashamed, that his first collection of books consisted chiefly of such legendary lore as Tom Thumb, Jack the Giant-Killer, and other wonderful histories of the same stamp, that he attributed to his early knowledge of their contents the formation of a literary taste and his firm belief in spiritual agency. Having imbibed, from his father's oral descriptions of the Trojan war, a great admiration for the character of Hector, he retired into the fields, and, prescribing time and place, invoked the spirit of the departed chief to appear to him. He used to refer his courage to the habit of pondering the achievements of nursery heroes, alleging that he was by nature very timid. Hearing of the wonders of magic, and that a gentleman who lived about eight miles off had a book upon the science, he obtained leave to go and solicit the loan of it, confidently expecting that it would teach him "to

\* The friend and biographer of the Rev. John Wesley.

† A catalogue of Dr. Clarke's juvenile library, which has been preserved, is here given as a curiosity. After the Reading Made Easy and Dilworth's Spelling, there were the famous and delightful histories of Tom Thumb; Jack the Giant Killer; Jack Horner; Rosewall and Lilly Ann; Guy Earl of Warwick; the Seven Wise Masters and Mistresses; the Nine Worthies of the World; Thomas Hickathrift; Captain James Hind; the Babes in the Wood; the Seven Champions of Christendom; Sir Francis Drake; the New World, *i.e.* America; Captain Falkner; Montelion, or the Knight of the Oracle; Robinson Crusoe; Valentine and Orson; Parismus and Parismenos; the Tale of the Three Bonnets; the Fairy Tales; Peruvian Tales; Tartarian Tales; Arabian Nights' Entertainments; the Destruction of Troy; Robin Hood's Garland; the History of Adam Bell, Clim of the Clough, and William of Cloudesly; the Life of Sir William Wallace; a Groat's Worth of Wit for a Penny; Chevy Chase; the Cherry and the Sloe; the Gentle Shepherd; the Pilgrim's Progress; Æsop's Fables, by L'Estrange; the Holy War;—"Cum multis aliis, quæ nunc prescribere longum est," says the Doctor.

get home without touching the ground ;' but the owner judiciously refused to gratify his curiosity. A while after, he fell in with some travelling tinkers who dealt in such mysteries ; and they allowed him to read and take notes from their copy of Cornelius Agrippa's *Occult Philosophy*, the book which he had formerly gone eight miles to see. Unfortunately, as he then thought, these tinkers had not the fourth part of the work, which contains the practical portion of the science, without which the instructions gained from the first three parts could not be applied. As everything in the art magic was to be done with a reference to God, and in dependence upon him, Adam conceived that he was acting even commendably in studying it, until he met with something in which Matthew vii. 22 and 23, was quoted in condemnation of all such practices. After this, he abandoned the pursuit, but not before his fame as an enchanter had spread so wide, as, by a dread of being spell-bound, to secure his father's premises from midnight depredators, from whom they had previously suffered. Education will banish these superstitious fears, and, with them, if rightly directed, the disposition to dishonesty. To the Arabian Nights' Entertainments, which formed a part of his juvenile library, he attributed that decided taste for oriental history on which his subsequent fame depended. From Robinson Crusoe he conceived himself to have derived so much moral improvement, that he was careful to place it in the hands of his own children. He was also particularly fond of Æsop's Fables, which he read not without a due perception of the morals inculcated.

Upon this part of the history of Dr. Clarke's early life, some judicious remarks appeared in the *Christian Observer* ; and, as they may tend to guard the minds of young persons in particular from adopting an erroneous opinion, merely because it has the sanction of a great name, we interrupt the narrative in order to introduce them. Aided by the brief account which we have given, they sufficiently explain themselves :—

"Did it never occur to Dr. Clarke," inquires the enlightened critic, "that, if the Sadducean education left an awful blank, the superstitious education prepared the way for a perilous recoil ? For if a child 'was led to believe in a spiritual world, and that there was a devil to hurt and a God to help,' by reading 'books of enchantment,' was there not the obvious danger, that, when he saw that the records which had 'led,' in whole or in part, to this belief, were merely works of idle fiction, he might begin to surmise that the belief itself was founded on no better basis, and thus discard the revelation of God as he discarded the fables of the nursery ? So far, indeed, from habits of credulous wonder being favourable to the cause of true religion, they prepare the mind for everything absurd, superstitious, and fanatical ; but they



have no tendency to spiritualize the affections, or to open the understanding to receive the blessed Gospel of Jesus Christ. We need not add, what a powerful weapon they furnish to the scorner; for what will the scoffers at Christianity say, when they find Dr. A. Clarke seriously asserting, in his matured years, that he ‘much doubts whether he should ever have been a religious man,’ but for reading Jack the Giant-Killer and similar productions? It was not thus that the Lord opened the heart of Lydia: and, since it is the Holy Spirit who alone can make any one ‘a religious man,’ it is, to say the least, not a little strange to suppose that he should employ ridiculous fabrications to aid his purpose. We can readily believe that Dr. Clarke received, as he says, his first taste for oriental literature by reading the Arabian Nights’ Entertainments; and that he wished to acquaint himself more particularly with a people whose customs and manners, both civil and religious, were so strange and curious; and never lost sight of this object ‘till Divine Providence opened the way, and placed the means in his power, to gain some acquaintance with the principal languages of the east.’ Nor shall we question the extraordinary benefits which he says that he received from the Fables of Æsop and the Adventures of Robinson Crusoe; the latter of which he read as a real history, and from it ‘learned more expressly his duty to God and to his parents, and a firmer belief in Divine Providence, than from all he heard or read from books or men during his early years; so that he took care to put this work into the hands of his own children as soon as they could read.’ But his mixing up idle romances with the work of the Divine Spirit, as he appears to do in the above statement, by making the one assist the other, we can only ascribe to that occasional eccentricity of opinion from which this excellent, and learned, and exemplary man was not exempt, and which we attribute to the defects of his education and the disadvantages of his early life. When we read the catalogue of his juvenile library, and reflect upon the darkness and prejudices of the people among whom he spent his infant years, we rather wonder that he ever emerged from his intellectual prison, and became remarkable for strength of understanding and solidity of judgment, than that he retained an air of originality, and sometimes allowed himself to take up opinions far removed from common-place, and which it required some genius or curious research to hit upon, and considerable moral courage to avow and defend.”

Many years after, the hero of this narrative, in his own words, “investigated this subject still more minutely, and saw all that could be termed the use and abuse of it.” The writer just quoted, conceiving that the “subject” referred to is magic, complains that Dr. Clarke has not specified “the use,” and adduces it as an

instance of "the baneful effect of wrong early associations," that a mind so powerful should have thought "a matter which involves only an abuse of reason and common sense, and which receives no sanction from Divine revelation, worthy of serious investigation." But it is doubtful whether it was magic which he investigated in his maturer years; for he assigns as his reason for giving an account of his study of that branch of occult science, that "many young minds have been led astray by its promises and apparent piety, and have been thereby plunged into sorrows and disappointments." This passage the writer in the *Christian Observer* seems to have overlooked. And besides, we meet with no more mention of magic in the history of Dr. Clarke, while, as it will be seen, he did enter upon the study of alchymy. Of this science he probably obtained some slight knowledge when he studied magic; and, though he does not mention the fact, there is ground for supposing it was to alchymy that he indirectly attributed utility.

Among the youthful accomplishments of Adam Clarke may be numbered various feats of strength and agility: such as putting the stone, lifting great weights, and balancing chairs, sledge-hammers, &c., on chin, nose, or forehead.

## CHAPTER II.

*Adam Clarke's early religious Impressions—Religious Instructions of his Mother—He learns Singing and Dancing—His subsequent Disapproval of the latter—The "Christian Observer's" Apology for it—His early Desire for the Ministry—Fall from a Horse—Remarkable Escape from drowning—Adam's Father removes to Agherton—Adam hears the Methodist Preachers—Receives benefit from the Rev. Thomas Barber—Fixes his Creed from reading the New Testament—Attends a Class-meeting—Lapses into Socinianism—Recovery by Prayer—Receives the Lord's Supper—His Conversion—The Rev. Henry Moore's Reminiscences of Dr. Clarke's early Life—Intellectual Enlargement consequent on spiritual Emancipation—Studies Astronomy and Natural Philosophy—Conducts Family Worship in his Father's House—His Sisters join the Methodist Society—Is the Means of converting some of his Schoolfellows—Commences Village Preaching, and leads a Class—Learns Dialling—Studies French—Is apprenticed to a Linen-merchant—His conscientious Objection to Tricks of Trade—Mr. Wesley offers to receive him into Kingswood School.—His Parents object—He is instrumental in converting his Master's Servant—His benevolent Attentions to his Master's Kinswoman—He reproves Sin—His ascetic Practices—Morbid Veracity—Its ruinous Influence on his Memory—Recovers by Prayer—Remembers the Substance of Things—Abandons the Linen-trade.*

ADAM Clarke received his first impressions concerning the eternal world when six years old, at which period his father lived at Maghera. With one of his father's pupils, James Brooks,\* Adam formed an intimate friendship. One day, as they sat upon a bank, conversing on the subject of eternity, and the dreadful nature of eternal punishment, they were so affected that they wept bitterly ;

\* He was the tenth son of his parents. Mrs. Brooks, having gone to the rector's one morning, to pay her tithes, took little James in her hand : when she laid down her money, she observed :—" Sir, you have annually the tenth of all I possess, except my children ; it is but justice you should have the tenth of them also. I have eleven, and this is my tenth son, whom I have brought to you as the tithe of my children, as I have brought the tithe of my grain. I hope, Sir, you will take and provide for him." To this singular address, the rector found it difficult to reply. He could not, at first, suppose the woman to be in earnest ; but, on her urging her application, and almost insisting on his receiving this tenth of her intellectual live-stock, both his benevolence and humanity were affected ;—he immediately accepted the child, had him clothed, &c., let him lodge with the parents for a time, and sent him to school to Mr. John Clarke. In a short time Mr. C. removed from that part of the country ; and what became of the interesting young man is not known. He was always called "Tithe" by the school-boys.

and, after praying God to forgive their sins and making mutual promises of amendment, separated with sad hearts. Adam, upon whose mind the sin of disobedience to his parents weighed heavily, made known his feelings to his mother, who, after encouraging him and praying for him, communicated the intelligence to her husband. But he, though a conscientious Churchman, thought little of the matter; and the young penitent was discouraged.

His parents were of different religious denominations; Mr. Clarke being a Churchman, his wife a Presbyterian. They had too much sense to allow this difference of opinion to affect their behaviour to each other. The parish clergyman and the Presbyterian minister received from each an equal welcome; the husband and the wife allowed each other to go to church or meeting-house as each thought fit; and no means were used on either part to determine their children's choice.

"The family," says Mr. Moore, speaking from personal knowledge, "were what is generally called good sort of people—honest people, clearing their way by sober, honest industry. They thought they must be good in order to go to heaven; and they had a wholesome fear of being found wicked. They likewise embraced the common forms of religion."

They taught their children, however, to fear God, and to expect redemption through Jesus Christ, considering everything else in religion comparatively unimportant. Sometimes the young folk went to the meeting-house, but more frequently to church, for which, indeed, "they all felt a decided preference."\* It would seem, therefore, as if the father had exercised a superior influence, though this is not apparent from any information which we have acquired. Indeed, according to the testimony of Dr. Clarke himself, he owed his early religious impressions, as well as his early religious knowledge, to his mother's instructions exclusively. It is more than probable that those religious impressions, which he gives his legendary lore the credit of having produced in his mind, resulted, under the blessing of God, from her teaching. Though a Presbyterian, yet, according to her son, she was not a high Calvinist. If, like the people of her country, she was superstitious, like theirs her superstition took the form of religious veneration. Nor was her awe of God, and of the unseen state, based upon vague notions of his nature, and of that of the invisible world. Her knowledge of him was derived from his word, with which she was intimately conversant. She strove to inspire her children with the same reverence for the lively oracles, that she felt; not only by reading to them, and causing them to read, the sacred page, but by appealing to the Bible—to the law

\* Dr. A. Clarke.



and to the testimony—as often as it was needful to administer reproof, or to strengthen her authority. For every occasion she could immediately quote an appropriate text. This promptness and facility her son properly attributed to her intimate knowledge of the Scriptures; but she was apt to attribute her ready discovery of Scripture authorities as occasion required, to the special guidance of God. In either case, her end was answered; for, though her own unaided reproofs could be borne, when she supported them by the Divine word, they became overwhelming. An instance will make this appear the less wonderful. Her son Adam having on one occasion committed an offence against her authority, she immediately read from Proverbs, “The eye that despiseth to obey his mother, the ravens of the valley shall pick it out,” &c. Whether she intended him to interpret this horrible denunciation literally or not (but, if not, she ought to have explained its meaning), he did so interpret it; for, at the sound of the croak of an impending raven, which, most ominously, assailed his ear shortly after the severe rebuke had been administered, he retreated with all haste to the house, covering his eyes with his hands. But it was characteristic of Mrs. Clarke’s religious instructions, that, by dwelling more on the severe justice than on the boundless mercy of God, she gave her children no motive to obedience but fear. Such views of the Divine character are not without their use in deterring from open sin; but why should it not be presented in its milder aspects to the contemplation of the young disciple? “We love him,” says an apostle, “because he first loved us;” and children especially are susceptible of grateful feeling.

At an early period, the young Clarkes were taught to repeat the Lord’s Prayer, with short petitions for their relatives and friends. To these, in process of time, were added the Apostle’s Creed, and a morning and an evening prayer in verse. These verses, which were simple and evangelical, Dr. Clarke informs us he continued to repeat “as long as he could with propriety use the term youth:” so that his strong attachment to forms of prayer was the growth of his whole life.

The Sabbath-day was strictly observed in Mr. Clarke’s house; but, even then, the instruction of his children devolved wholly upon their mother, who read to them, catechised them, sang with them, lectured them, and prayed with them. She made them get by heart the Church Catechism, and the shorter Westminster Catechism, thus furnishing their minds both with her own creed and with her husband’s. Besides this, she inspired them with such a reverence for the Bible, that, if disposed with their class-fellows to whistle a tune, or to be facetious, they dared not do either while the sacred book was open in their hands. In such



cases, they always shut it and laid it down beside them. "Who," demands Dr Clarke, "will dare to lay this to the charge of *superstition*?"

According to the custom of the country, Adam Clarke attended a singing school, where he received instructions in what was called sacred music. But the master, regardless of the incongruity, began to give instructions in dancing as well as music. It was some time before this seductive art made any favourable impression upon Adam. Endued already with a manly turn of mind, he regarded it as at best a silly mode of employing time. But, as he still attended to take lessons in psalmody, he was continually liable to the solicitations of his companions, who at length overcame his steadfastness, and induced him to learn dancing. According to his wont, he applied himself diligently to his new *study*, of which, as he grew more and more skilful, he became increasingly enamoured, until it absorbed a great portion of his time and of his thoughts; or, rather, prevented him from thinking steadily on any subject of real utility. But of its moral effect upon him, the reader shall judge from his own deliberate testimony in the retrospect of years:—

"I began now to value myself, which, as far as I can recollect, I had never thought of before. I grew impatient of control, was fond of company, wished to mingle more than I had ever done, with young people. I got also a passion for better clothing than that which fell to my lot in life, was discontented when I found a neighbour's son dressed better than myself. I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and, in short, drank in all the brain-sickening effluvia of pleasure. Dancing and company took the place of reading and study; and the authority of my parents was feared indeed, but not respected. Dancing was to me a perverting influence, an unmixed moral evil: for, although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. I consider it as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch, and cultivating the passions, so as to cause them to bring forth the weeds of a fallen nature, with an additional rankness, deep-rooted inveteracy, and inexhaustible fertility."

In somewhat less than two years, however, he escaped from the circle of this enchantment. After what has been said of his

mother, it may appear singular that she should have allowed him to learn an art so injurious. But those who are aware that it is not proscribed in the families of many religious professors of the present day, will not be surprised that Mrs. Clarke should have tolerated it in her son. Happily, the Wesleyan Methodists have avoided this snare. At one time, indeed, there was reason to apprehend that it would be introduced into several boarding-schools kept by members of the Wesleyan-Methodist Society; but the evil was nipped in the bud, principally by the efforts of Dr. Clarke, who, in the pages of the *Arminian Magazine*,\* denounced the ill-considered project.

Strong as are Dr. Clarke's animadversions on dancing, we could not have believed that any writer, professedly religious, would have thought it necessary to enter a caveat against them, had we not seen the singular observations contained in the publication already cited. A writer in that work has devoted several pages to an effort to prevent his readers from laying too much stress upon Dr. Clarke's opinion. He begins by saying he "is no advocate for dancing," and yet he warmly deprecates the unqualified censures which have been pronounced upon it. It is obvious, however, that any censures, to have a good effect, must be at least as strong as the amusement is fascinating; and, this being admitted, Dr. Clarke, we think, is justified. To enter into a particular examination of the apologetical remarks in the *Christian Observer*, would detain us too long from the immediate purpose of these pages. Suffice it to notice those of them which more immediately concern the subject of this memoir. The critic appears to think it not improper that children of tender years should be taught to dance, in order to improve their carriage, and for the sake of exercise. He states, that Adam Clarke began to learn the art just when he ought to have desisted from it; but here he has supposed that he was older than he really was: for he was yet but a mere boy. Dancing, again, he conceives to be fraught with more mischief as practised among the lower classes than as practised in the higher circles; and, therefore, he conceives that the Doctor's censures ought either to have been confined to village revels, or, if applied to all dancing, considerably modified. But, in expressing this opinion, he takes it for granted that the company in which young Adam exercised his skill, was composed of the loose and drunken frequenters of ale-house revels. This, however, is altogether a gratuitous supposition; for the Doctor expressly states, that, with all the mischief that dancing did him, it did *not* lead him into any actual depravity of manners. It appears, indeed, to have made him in

\* Vol. XV., pp. 264—267.

almost every respect, except his abhorrence of actual sin, the very reverse of what he was before—frivolous, vain, indolent, and ambitious of external distinction; to use an expressive vulgarism, “it turned his head.” And, after all his special pleading, the writer in the *Christian Observer* comes to a very similar conclusion. “Upon the whole,” he says, “we would banish dancing as a social amusement, because of its frivolity and its liability to abuse;” and, though he is disposed to tolerate it “as a domestic or scholastic exercise,” yet, if, even in this form, it can be shown that it is productive of any “moral evil,” on the principle of avoiding the appearance of evil, he would proscribe it altogether.

Young Adam was at first designed for the Church, and he himself aspired to the ministry, but, like many others, “without knowing what he desired.” To this scheme, the number of his father's children—five daughters and two sons, and the narrowness of his pecuniary resources, presented insuperable obstacles; for he could not be maintained at a University. The medical profession was next thought of, but with no better success. It was then determined that he should assist his father in tuition. For this employment, he had no inclination. It involved much labour, with little profit.

In the mean time, a severe fall from a horse threatened to supersede all speculations concerning his future occupations. It rendered him insensible for some time; but he was at length restored by bleeding. In allusion to this restoration, he has remarked, “Had I not been designed for matters of great and high importance, it is not likely, in the ordinary course of nature, I could have survived this accident.” There can be no question among those who believe in an overruling Providence, especially as such a Providence is revealed in Scripture, that Dr. Clarke was “a vessel chosen to honour,” and that his life was preserved for the edification of the Christian church. But, *à priori*, there was nothing in the accident in question, or in his recovery from its effects, to lead to such a conclusion. Many have been the remarkable recoveries from extreme danger which have not been followed by anything remarkable in the lives of the restored individuals; and it was neither a natural nor a necessary inference, that, because Adam Clarke survived a hurt which threatened to prove fatal, he must be “designed for matters of great and high importance.” That there is nothing in the order of God's providence without its end, is readily admitted; and, *à posteriori*, it is but reasonable to argue that Adam Clarke's life was preserved that he might be a burning and a shining light in the church of Christ, and especially that he might transcend all previous commentators in illuminating the sacred page. The reflection which suggested these remarks, would, perhaps, have been more appro-



priate to a second instance in which the life of Adam Clarke was preserved in circumstances of extreme danger. In this case, no human aid was nigh. With the imprudence natural to youth, he ventured, in washing his father's horse in the sea, to urge the animal beyond the breakers into the swell. Both were overwhelmed; and the rider was ultimately cast on shore alive, the horse having recovered the dry land some time before.

But this remarkable occurrence demands a more extended relation; which, though rather long, shall be given in Dr. Clarke's own words. On the morning of Sunday, March 25, 1832, he was preaching in London, in the City-road chapel, on behalf of the Royal Humane Society for the recovery of persons apparently drowned, and was approaching the close of his discourse, when he introduced the following striking narrative:—

“I said I was acquainted with some of the principal originators of this Society, and I need not say I was well acquainted with Dr. Letsom. I will tell you a story relative to that good man.—‘Doctor,’ said I, ‘you have been very much conversant with everything respecting the Royal Humane Society. You have been now long engaged in that work, and you and your friends have been principally active in carrying on its provisions and plans and management, and dispersing its blessings throughout the land. Pray, what does your experience, Doctor, teach you respecting the state of those that evidently have been dead, and would have continued under the power of death, had it not been for the means prescribed by the Royal Humane Society? Have you ever found any that were conscious of the state into which they had departed?’ ‘I have never found one,’ said he. ‘Not of all those that have been revived, to your own knowledge, that were dead as to all human appearance, where the heart had ceased its pulsation, the lungs no longer played, the blood no longer circulated, and there was every evidence that the person was finally deceased?’ He again answered, ‘No.’ ‘Doctor,’ continued I, ‘I have not been so long conversant with these matters as you have been; but my experience in things of that kind has led me to different information. I knew a person that was drowned; and that person, to my own knowledge, had a perfect consciousness during the whole interim, and also declared many things concerning the state through which he passed.’ ‘But was the person drowned?’ said the Doctor. ‘Yes,’ said I, ‘completely drowned. I have no doubt of it whatever.’ ‘Had you the testimony from himself?’ he inquired. ‘I had, Sir.’ ‘Could you trust in him?’ ‘Most perfectly.’ And then, assuming an attitude he was accustomed to assume when making anxious inquiry respecting anything, he said, ‘I should wish to have the examination of that person.’ I looked him steadfastly in the

face, and I said, '*Ecce homo! Coram quem queritis adsum!* I am the very man that was thus drowned!' He arose immediately 'Well,' said he, 'what were the circumstances?' 'I will tell you them simply,' said I: 'I was a fearless lad, and I went to the shore of a fine river that pours itself into the Irish sea, riding a mare of my father's. I was determined to have a swim. I rode the mare, and we swam on till we got beyond the breakers entirely; but, when we had got over swell after swell, and were proceeding still onward to the ocean, the mare and myself were swamped in a moment. I was soon disengaged from the mare; and, as I afterwards found, she naturally turned, got ashore, and went plodding her way back to home. In a moment, I seemed to have all my former views and ideas entirely changed, and I had a sensation of the most complete happiness or felicity that it is possible, independent of rapture, for the human mind to feel. I had felt no pain from the moment I was submerged; and at once a kind of representation, nearly of a green colour, presented itself to me; multitudes of objects were in it, not one of them, however, possessing any kind of likeness or analogy to anything I had seen before. In this state how long I continued, He only knows who saved my life; but so long did I continue in it, till one wave after another (for the tide was coming in) rolled me to the shore. There was no Royal Humane Society at hand; I believe the place is not blessed with one to the present day. The first sensation, when I came to life, was as if a spear had been run through my heart. I felt this sensation in getting the very first draught of fresh air, when the lungs were merely inflated by the pressure of the atmosphere. I found myself sitting in the water, and it was by a very swelling wave, that I was put out of the way of being overwhelmed by any of the succeeding waves. After a little time, I was capable of sitting up. The intense pain at my heart, however, still continued; but I had felt no pain from the moment I was submerged, till the time when my head was brought above water, and the air once more entered into my lungs. I saw the mare had passed along the shore, at a considerable distance; not as if afraid of danger, but walking quite leisurely. How long I was submerged, it would be impossible precisely to say; but it was sufficiently long, according to my apprehensions and any skill I now have in physiology, to have been completely dead, and never more to breathe in this world, had it not been for that Providence which, as it were, once more breathed into my nostrils and lungs the breath of this animal life, and I became one more 'a living soul.' And, at the space of threescore years, you have this strange phenomenon before you."

In another place, the Doctor has given a less graphic account



of his wonderful preservation, which he thus concludes:—"My preservation might have been the effect of natural causes; and yet it appears to be more rational to attribute it to a superior agency. Here, then, Dr. L., is a case widely different, it appears, from those you have witnessed; and which argues very little for the modish doctrine of the materiality of the soul.' Dr Letsom appeared puzzled with this relation, but did not attempt to make any remarks on it. Perhaps the subject itself may not be unworthy the consideration of some of our minute philosophers."\*

At this time, Mr. Clarke had removed to Agherton in the vicinity of Coleraine.

Except the instructions of his mother, Adam Clarke had not enjoyed many religious advantages. There was little of personal religion in the parish; and even Mrs. Clarke herself became infected with the general forgetfulness of God. Nor was this attributable to the influence of Popery; for the inhabitants were all either Churchmen or Presbyterians. The latter, pastor as well as people, were verging towards Socinianism, and, as to piety, living upon the godliness of their ancestors. The Rector, the Rev. W. Smith, was a benevolent and good man; but he was either ill-informed as to the way of salvation, or failed to make it known in his discourses. This deplorable

\* To the case of Dr. Clarke may be added one not less remarkable, and one, too, which affords grounds for every inference which might be deduced from his. It is that of a lady who formed one of a party in the pleasure boat, which, a few years ago, was run down by the *Fox* cutter, while cruising off the Isle of Wight, and is related by Mr. Jones, the ingenious author of a "History of the Waldenses," and other works, he having received it from the lady's own lips. Her husband was saved. "As for myself," said she, "I went plump down to the bottom of the sea, and was for some time completely under water. I had time enough for reflection, and I well remember what my reflections were. Convinced that my end was come, my first thoughts were, 'Was I in a fit state to die?' This was no pleasant subject to me. I had often heard it said, that drowning was the most desirable of all deaths; and I had full proof of the fact: for never shall I forget the harmonious sounds which seemed to fill my ears, and the ecstatic feelings of which I was the subject; my sensations and impressions were indescribably delightful. I had time also to recollect having been told by some one, that, if I fell into the water, there were two things of the last importance to attend to; one was, if possible, to keep my head above water, and the other, to keep playing with my hands as I had seen a little dog do with his fore-feet, when thrown into a pool. I began playing with my hands; my silk dress became buoyant; I rose rapidly to the surface; and there, by persevering in the same course, throwing back my head, and paddling with my hands, I supported myself from sinking, until the boats had time to put off from the shore, and I was picked up. The space of time that I was kept in this state could not be less than fifteen minutes." This (adds Mr. Jones) is a brief narrative of the incidents attending that melancholy catastrophe, and the whole goes to justify the points insisted on by Dr. Clarke.

deadness and darkness, Methodism was the means of reviving and enlightening.

About the year 1777, the Methodist preachers, who had been in Coleraine for some time, visited Agherton; and Adam Clarke went to hear them. The first he heard was Mr. John Brettell, "a tall man, lank-sided, with long sleek hair." He found him preaching in a barn. His educational creed was attacked, the preacher placing the Scriptures in opposition to the Assembly's Catechism, as to the doctrine of indwelling sin; and, Adam's opinions not having yet acquired the strength of prejudices, he readily preferred the Scripture doctrine of "salvation from all sin." It has been affirmed that he "lived to learn better;" but the evidence of such *improvement* has not been pointed out. What he heard made so much impression upon him, that he continued to hear those Methodist preachers who visited the parish, but without any remarkable effect until the arrival of Mr. Thomas Barber.\* Many were awakened under his ministry. Mr. and Mrs. Clarke were among the number, each of them recognizing in what they severally heard the distinguishing doctrines of their respective churches. They invited Mr. Barber to their house; which, from that time, was ever open to him and to his brethren. Under his preaching and advices, the mind of young Adam gradually opened to receive the seeds of Divine truth. To Mr. Barber and his colleagues, or, by prayer and reading the hear Scriptures, to attend to the welfare of his soul, the young penitent gave up all his boyish diversions, continuing, however, to discharge with unremitted zeal and assiduity his duties in connexion with the farm.

He had not yet obtained that sense of the pardoning love of God, which, as the Methodists, following the light of Scripture, taught, is not a privilege confined to a few, but a common blessing freely offered to every man and every woman upon earth. To this, his friend Mr. Barber taught him to aspire. He had learned to pray, and bowed himself morning and evening at the throne of grace; but during the day he prayed not, contenting himself with sending up occasional inarticulate ejaculations. The good man showed him that this could not be the habit of one ardently seeking the salvation of his soul, and, above all, the sense of that salvation. Other advisers less informed, and his educational creeds among the rest, erroneously told him, that the faith of assurance, or, in Scripture phraseology, the witness of

\* Mr. Barber had himself been brought to God by the ministry of Mr. Wesley, in Sidare, in the county of Fermanagh; and was then, at his own expense, acting as a missionary through an extensive tract of country, near the sea-coast, in the county of Antrim, which embraced part of the Londonderry circuit.

the Spirit, was not to be attained by Christians in general, but was confined to a select number. From these jarring interpretations, he appealed to the word of God itself, determining to read the New Testament regularly through. This he did with much prayer; and thus, as he informs us, he “acquired and fixed his creed in all its articles, not one of which he ever after found reason to change.” At this time, he adds, “he had read none of the writings of the Methodists;” and from them, therefore, he did not learn “that creed which, on after examination, he found to be precisely the same with theirs.” “Precisely the same,” was certainly too unqualified a phrase.

By this time, a Methodist society had been formed in the neighbouring village of Mullihicall. Mrs. Clarke attended a class-meeting at this place; and, approving of the proceedings, desired Adam to accompany her on her second visit. He did so, and was much struck by the confidence with which several declared their consciousness of the favour of God. The contrast between his own state and that which he heard described, made him feel himself an intruder; and he turned homeward melancholy and unhappy. The leader overtook him, and exhorted him to give his heart to God, saying, “You may be a burning and a shining light in a benighted land.” These words, which do not speak much for the discretion of the man, might have been expected to please the vanity of a youth like Adam; but they had the contrary effect, of humbling him deeply, and leading him to loathe and abhor himself. It has puzzled a learned theologian of no little acumen to discover the connexion between cause and effect in this part of Dr. Clarke’s history. Doubtless it was the work of the Spirit on his heart. These strong convictions, which, to use his own figure, “made nature a universal blank to him,” were the precursors of that peace which passes understanding; but this was not immediately the result.

Mr. Barber had formed a class of young penitents, and, without Adam’s leave, had included him in the number. He was not pleased at this, and his permission should certainly have been obtained in a matter of so much importance; but, nevertheless, he consented to meet with the rest. After having attended regularly several weeks, he was once prevented by illness, then by a more trifling hindrance, and finally by pure disinclination.\*

\* Subsequently, however, Adam met in class again, and always held this means of grace in high estimation. “When I first heard the Methodists,” he observes in a letter, “I heard them gladly, and followed the preachers far and near; but though by this my mind got light, yet my heart got no heat nor life, till I met in class: then I learnt more in a week than I had learnt before in a month; and I understood the preaching better; and getting acquaintance with my own heart, and hearing the experience of



As if to complete and perpetuate his alienation from the means of grace, he fell into the society of a Socinian family, with the members of which he conversed on the atonement. His mind became infected with their infidel notions; and, believing that to worship Christ was idolatry, he prayed the forgiveness of God for having formerly given his glory to another. Not content with this, he even omitted the name of the Son of God in his prayers, and hated the sight of it in any book. It was happy for him that he took up whatever opinions he embraced, heartily and in a candid spirit. An ordinary Socinian would have effected a species of compromise between mere humanity and pure divinity; but he was honest enough to perceive, that Christ was either a man like himself, or was truly and properly Divine. By adopting the former alternative in all its naked infidelity, he produced in his mind a revulsion. Hardly confessing it even to himself, he found that without the atonement Christianity was all darkness. His prayers were sapless forms, and his reading without unction. This was a state with which he could not rest satisfied; and he resolved to try what effect a return to his former habit of importunate petition might produce. Retiring to a convenient place, he poured out his heart in earnest supplication for the guidance and mercy of God, concluding by asking these favours for the sake of Jesus Christ. This was entirely unpremeditated; and, as if the words had broken the fatal spell, his soul was immediately filled with light, and he was enabled to throw himself unreservedly on the merits of the Saviour's blood. From this time he was in no danger of falling into Socinian error. On the contrary, he was led to examine into the evidences of the divinity of Christ—an examination which resulted in a thorough conviction of his true and proper Godhead, and, also, in the adoption of those views concerning him as the Son of God, which have made so much noise in the Methodist Connexion. Still he had not received the witness of the Spirit; and short of this he could not rest. While panting after it as the hart after the water-brooks, he applied for leave to present himself at the table of the Lord. After due examination, he received permission; and, having prepared himself by a diligent perusal of that delusive work, the Week's Preparation, he partook of the sacred elements. The clergyman, knowing how sincere and devout were the feelings of the young communicant, and struck with the solemnity of his deportment, was affected even to tears. By this act Adam considered that he had solemnly bound himself to be,

God's people, I soon got acquainted with God himself. Had it not been for class-meetings, under God, I fear I never should have been a Christian, and I am sure I never should have been a preacher."



with the assistance of God, all that Christianity requires ; but he did not view it as securing his salvation.

After many vain efforts to obtain the pearl of great price, the day at length arrived on which it was to be freely given him of God. He was working in the field, when such were his anguish and distress of soul that he was obliged to desist from labour. Heaven seemed to be closed to the voice of his supplication ; and he began to be persuaded that there was no mercy for him. But, while his soul was enveloped in this thick darkness, it was suggested to him to pray to Christ. Obeying the inward monitor, he felt instantly a glorious change. To use his own words, " A glow of happiness seemed to thrill through his whole frame : all guilt and condemnation were gone. He examined his conscience, and found it no longer a register of sins against God. He looked to heaven, and all was sunshine ; he searched for his distress, but could not find it. He felt indescribably happy, but could not tell the cause : a change had taken place within him, of a nature wholly unknown before, and for which he had no name. He sat down upon the ridge where he had been working, full of ineffable delight. He praised God, and he could not describe for what ; for he could give no name to his work. His heart was light, his physical strength returned, and he could bound like a roe. He felt a sudden transition from darkness to light, from guilt and oppressive fear to confidence and peace. He could now draw nigh to God with more confidence than he ever could to his earthly father : he had freedom of access, and he had freedom of speech. He was like a person who had got into a new world, where, although every object was strange, yet each was pleasing ; and now he could magnify God for his creation, a thing he never could do before ! Oh ! what a change was here ! and yet, lest he should be overwhelmed with it, its name and its nature were in a great measure hidden from his eyes."

At threescore and ten the impression produced by this spiritual change remained as fresh and deep upon Dr. Clarke's mind as it was " when he first believed." A sermon preached at that advanced stage of his life contains the following reminiscences :— " Would you let an old man, that will not trouble you very long, just tell you how he felt when God shone upon his soul ? Wherever I looked, I had God's holiness and my own heart brought, as it were, parallel ; there was not a charge that God had against me registered in his book, but I felt, as it were, here, in my conscience and heart ; when, in crying to him for mercy, after a deep night of repentance, which I shall explain in a little, in reference to yourselves, I found all my load of anxiety, and fear, and dismay, removed from my mind : I looked up to heaven, and saw nothing but glory there—I looked up to God, and saw

nothing but my Father there—I looked up to Jesus, and saw nothing but my Saviour there—I looked up to the Holy Ghost, and saw him smilingly registering my salvation there—I looked within, I saw not a character to charge me there. I felt as if I had never sinned against my Maker, and yet conscious that I had done so; with the fullest consciousness, at the same time, that all was blotted out from God's book and my own too."

Shortly after this happy transition, his friend Mr. Barber visited the house, and was acquainted with the joyful news. The man of God gave thanks on account of it, and led the convert to infer that the event which he knew not how to characterise, was that "being justified by faith" which brings "peace with God." On the following Sabbath Adam attended a love-feast at Coleraine, at which, during prayer, he obtained a still clearer sense of the favour of God: "the Spirit of God," to use his own words, "bore this witness in his conscience, and he could no more have doubted it, than he could have doubted of the reality of his existence, or the identity of his person."

"He had now found," as he himself remarks, "true happiness in religion; and this he knew it must afford if it were of God: for he saw that religion was a *commerce* between God and man,"—an infelicitous phrase; for commerce implies an interchange of equivalents: and how can man, who has nothing which he has not received, establish such a connexion with his Maker? But this is only one of those strong expressions into which men of vivid feelings are sometimes betrayed (and few men more frequently than Dr. Clarke) without the approbation of their better judgment; and, almost as soon as the Doctor has uttered the words, he precludes an inference unfavourable to his orthodoxy, by adding that "all notions of religion, merely as a *system of duties* which we owe to God, fell, in his apprehension, *infinitely short* of its nature and intention:" a clear proof that he entertained no such idea as that of a reciprocity of interests between God and man.

Of this epoch in Adam's life, Mr. Moore has favoured the public with some interesting reminiscences.

"Of all my associates in the work of the ministry who yet live, he was my earliest friend. He was received as a member of our Connexion in the first year of my appointment to the care of a circuit; being sent by Mr. Wesley to Londonderry, in the year 1772, in the place of a preacher, Mr. Gaffney, who had fallen under the fatigues and privations common at that day.

"Coleraine was the second place on the circuit; and, as there was a preacher at Londonderry when I arrived there, the former became my place. I soon learned something concerning the people, and, among others, of our deceased friend and brother.

He was mentioned to me as a remarkable young man, the son of a schoolmaster, who lived in the village about four miles from the town. It was said that he had made some progress in classical learning, and had lately begun to attend our then generally-despised ministry. But how was I surprised when he was introduced to me! Our dear friend to the last day of his life manifested but little care about his person; but at that interview he appeared at the extreme of distance, not only from everything fashionable, but from everything that has usually been considered as having any connexion with letters. He was then, as I learned, seventeen years of age, as thin as it was possible for any one to be who had any portion of health; and, although his appearance was not calculated to attract general attention, it interested me exceedingly, having not long before escaped from the world in something of the same plight. But the spirit of life in Christ Jesus had not yet made him free from the law of sin and death. His soul was in bondage; and fear prevailed over hope, notwithstanding all the encouragements held out to him in the Gospel, which he heard at every opportunity. In a little time, a degree of intimacy took place between us; and, as he recalled to my remembrance a short time ago, he followed me about to all my appointments, hungering after the word of life; attending also the ministry of the third preacher, the late Mr. Thomas Barber, who chiefly laboured in the country parts of the circuit, and of whom he always cherished a grateful remembrance. Through me he also became intimate in Mrs. Young's family, where I had been received, not as a common visitor; and he was one of the last I saw, when he came to take leave of me, and of the partner of my suffering life and labours, the eldest daughter of that respectable lady.

"Mr. Rutherford remained on the circuit another year, and the intimacy continued in the same line. Through him and through Miss Isabella Young, (afterwards Mrs. Rutherford,) I received an account of our deceased friend from time to time."

The immediate consequence of Adam's spiritual emancipation was intellectual enlargement. Emulation, as we have seen, overcame that native stolidity which made him incapable of acquiring without difficulty the first rudiments of learning; but he never manifested much quickness of apprehension or expansion of mind, until he had entered into the liberty of the sons of God. Lucian and Juvenal, the authors he was studying, still tasked his powers; but they were henceforth easy in comparison with what they had been. According to his own testimony, he now learned more in one day than formerly in one month. His mind became enlarged to take in anything useful. He saw that religion was the gate to true learning and science; and he was accustomed to



affirm, that those who went through their studies without religion, had, at least, double work to do ; besides that, in the end, they did not realize an equal produce. The truth of this doctrine will be questioned by many, who will be ready to refer to numerous examples of intellectual eminence even among avowed infidels, much more among men who, whatever their creed, had no pretensions to that vital religion which is the subject of the Doctor's remark. On his side, however, be it remembered, there are ranged names of the very highest eminence. If minor mathematicians have been infidels, Newton was a Christian ; if inferior poets have despised revelation, Milton made it the theme of his eulogy ; and, if ordinary linguists have employed their skill in neutralizing the scheme of human redemption, Clarke made all his acquirements subservient to the confirmation and exposition of that scheme, and to the glory of its great Author. But the principle on which the Doctor would have defended his assertion, is this : that the Christian's mind is most easily divested of those cares and perturbations which will insinuate themselves into the study of the most abstracted scholar, if he has not fled for refuge to the hope of the Gospel. Not only is the man who has been adopted into the favour of God freed from those things which would impede his studies, by disturbing his peace, or by debasing his mind ; but he is encouraged and assisted by the grace and the blessing of Christ : for, convinced that studies which are not connected with religion, or which do not ultimately lead the mind to God, can never be sanctified, he confines himself strictly to those pursuits, upon which, as they are directed to the promotion of the Divine glory, he may confidently expect the Divine benediction.

This was the principle which now regulated the studies of Adam Clarke. To his other pursuits he added that of astronomy ; but, except the actual inspection of the heavens through a telescope which was given to him, he acquired his knowledge of the science from Derham's Astro-theology, which also he did not read but in connexion with the Bible. The perusal of Ray's Wisdom of God in the Creation, gave him more particular information, and led him to natural philosophy. By the aid of Kersey's and Martin's dictionaries, he conquered the technicalities of his learned authors ; who extended his knowledge, and strengthened his conviction of the universal and co-ordinate greatness and goodness of God.

His religion showed itself to be of the right kind, by seeking to communicate itself to others. Churchman as the father was, Sunday was the only day on which he had family prayer. The son could not rest satisfied without daily attention to this duty. He was given to understand, that, if his wishes were complied



with, he must himself officiate. Some time elapsed before Adam could summon resolution enough to pray before his father, his mother, and his sisters; but his sense of duty triumphed; and, having once undertaken the office, he continued to be their chaplain so long as he remained with them. "A prayerless family," says he, reflecting on this period of his life, "has God's curse. If the parents will not perform family prayer, if there be a converted child in the family, it devolves on him; and, should he refuse, he will soon lose the comforts of religion."

Adam soon received his reward in the increase of spirituality among his relatives. His prayers, his conversation, and his example, made a serious impression on them all. His sister Hannah, indeed, entered the Methodist Society at the same time as he did.\* The next fruit of his labour was his eldest sister, who carefully deferred joining the Methodists till thoroughly persuaded of the truth of their doctrines and the excellence of their discipline.† The rest became constant hearers among the Methodists, and most of them members; but Adam did not remain long enough beneath his father's roof to witness all the results of his instrumentality. His parents continued through life to entertain the Methodist preachers; and most of their children followed their example.

Among his schoolfellows, as well as in his family, Adam was a successful instrument in the hands of God. He persuaded Andrew Coleman, his companion, to hear the Methodist preachers; and this youth afterwards became one of their number:‡ but his

\* She was afterwards married to Mr. Thos. Exley, M.A.; and, after bearing him several children, all of whom became pious, she died happy in the Lord.

† This lady is still living. She is the wife of the Rev. W. M. Johnson, LL.D., rector of St. Perrans-Uthno, in Cornwall, and has a numerous family.

‡ Dr. Clarke furnished an account of this interesting young man for the Methodist Memorial. His career was cut short by lying in a damp bed, which has caused the premature death of some of the most eminent of the Methodist preachers. He was a giant both in body and in mind. When only fourteen years of age, he had the whole of the Common Prayer by heart. At the same age, he had made himself such a master of the *Æneid* of Virgil and the *Paradise Lost* of Milton, that, on the mention of any line in either of those poems, he could immediately tell the book in which it occurred, and the number of the line. But his learning, which, for a youth, was extensive, was his least recommendation. Previous to being a preacher, he taught a small school; and often, that he might assist his parents, who were in reduced circumstances, he went whole days without food. His piety and his zeal were the most remarkable and valuable traits of his character. To these, in connexion with the cause already specified, he fell a victim, in the eighteenth year of his age, and after nine months' labour in the ministry. The evening before he died, he desired to be carried out in his chair, to see the setting sun. His desire was granted; and, having beheld it with pleasing emotions, till it sank under the horizon, he observed, "This sun has hitherto been partially obscured to me, but it shall be no more so for ever."

course, though bright, was brief. Adam extended his efforts to his neighbours, and, indeed, went several miles into the country round about, exhorting all who heard him to turn to God. In these labours he spent the Sabbath; and, in all weathers, went regularly, on each return of that day, a distance of more than six miles to meet a class, which assembled so early, that, in the winter season, he must needs set out two hours before day. When he had met the class, he proceeded to the nearest village; and, entering the first open door, accosted the inmates with "Peace be to this house!" If they consented that he should pray with them and that the neighbours should be called in, he prayed accordingly, and offered a short exhortation. This done, he proceeded to another village, and repeated the same plan, and so on through the day. He has stated that he never met with a refusal. He frequently visited nine or ten villages in one day, avoiding those which he had reason to believe would be supplied with preachers, and confining himself to such as would not otherwise have received the Gospel invitation. "It seems," says Mr. Moore, "he not only received the full and free spirit of the Gospel adoption, but, to the astonishment of all, began to preach in some parts of the circuit; and generally to the admiration of all who heard him. His preaching, it seems from the account given, had little more of polish than his external appearance; but there was a life and energy in his plain and sometimes rough address, which humbled curious hearers, and greatly edified those who waited upon God in the true spirit of the Gospel. He himself spoke of this epoch of his life with his usual simplicity, pleasantly saying, in answer to some curious questions from those who seem to think that the Gospel spirit should be subject to tradition, 'O Sir, it was Mrs. Rutherford that made me a preacher!' After my removal, she used kindly to converse with him, and to lend him books; and, as the fire was hot within him, a little encouragement caused it to break forth, for which thousands, I doubt not, will have to praise God in the day of assembled worlds."\*

While he was thus engaged, his father, at his own desire, placed him under an eminent mathematician, from whom he was to have learned some of the more ornamental branches of mathematics; but all he had time to acquire was a general knowledge

\* This amiable lady was remembered by Dr. Clarke with much esteem, especially as having lent him two books from which he derived much advantage; namely, Baxter's *Saints' Everlasting Rest*, and Brainerd's *Journal*. "If I continue to be a Christian," he observes, "I owe it, under God, to the former; and, if ever I was a preacher, I owe it, under the same grace, to the latter." From Mr. Rutherford's preaching, also, he derived great good; for he was a man whose precepts were well enforced by his example.

of dialling. The last secular act by which he endeavoured to "gain his bread," was the manufacture of a small horizontal brass dial for a gentleman's garden.

In 1778, Adam conceived a wish to study French—an acquisition so rare at that day in Ireland, that, in order to make it, he was obliged to leave home. His master was one Mr. Murphy, who kept school in the *church* of Desart Martin.

The time having arrived, when it was necessary that he should learn some trade by which he might acquire a livelihood, his parents gladly accepted the offer of Mr. Francis Bennet, a linen merchant, of Coleraine, and their kinsman, to take him as an apprentice. This was done in opposition to all his religious friends, who were persuaded that Divine Providence designed him for the ministry. As for Adam himself, he was entirely passive. His master and he being mutually satisfied after a month's trial, they continued together. Meantime, those who thought he was destined to preach the Gospel, incessantly urged him not to bind himself to Mr. Bennet; but his parents, not having the means of sending him to college, and believing that with their kinsman he would have an opportunity of gaining a competency, peremptorily insisted on his remaining. Eleven months had elapsed, and yet he was not bound. Though passive in the first instance, he now began to have *his* opinion. He found he could not with a clear conscience do several things required of him; and it was evident, that, in attending fairs and markets to buy linen from the weavers, he would be much exposed to temptation.

Mr. Moore has thrown a light upon the otherwise inexplicable conscientious fears of his friend and brother. "Mr. Bennet knew well that his clerk and overseer was a religious man, but was not sensible of the depth of principle which actuated him. Some differences arose at times about the way of conducting the business, which were settled pretty amicably.\* But the time of the great Dublin market approached, and Mr. Bennet was busy preparing for it. The master and man were together in the folding room, when one of the pieces was found short of the required number of yards. 'Come,' says Mr. Bennet, 'it is but a trifle. We shall soon stretch it, and make out the yard. Come, Adam, take one end, and pull against me.' Alas! Adam had neither ears nor heart for the proposal, and absolutely refused to touch what he thought an unclean thing. A long argument and expostulation followed, in which the usages of the trade were strongly and variously enforced; but all in vain. Our brother kept to his text, resolving to suffer rather than sin. Mr. Bennet was therefore obliged to call for one of his men less scrupulous, and Adam retired quietly to his desk. Many years after this, I



was in company at Bristol, where some friends of his and mine were assembled. The praise of my absent friend was very general; but one of the company observed that 'Mr. Clarke was very positive, and even obstinate in his opinion.' Another of the company immediately replied, 'If men should want those whom they hope to manage, I would not have them meddle with a man of God: a man who desires to walk worthy of the Lord unto all pleasing, can never be managed but in and for God.' There was no reply to this."

Whilst considerations arising from his tenderness of conscience, and his dread of the danger of worldly associations, were revolving in his mind, Mr. John Bredin, an eccentric man, but a preacher of considerable talent, who was then on the Coleraine and Londonderry circuit, paid him many attentions, lending him books, and giving him instructions; and, believing God had called him to the ministry, he wrote to Mr. Wesley concerning him. That great man immediately offered to receive Adam for a time into Kingswood School, near Bristol, that he might increase his classical and other knowledge, and, by preaching in the neighbourhood, qualify himself for the office of an itinerant preacher. This proposal was communicated to his parents, who not merely received it with dissatisfaction, but rejected it with indignation. Mr. Bennet had ascertained the youth's disinclination to the linen trade: he handsomely offered to advance him money to embark in some other branch of business; but Adam gratefully declined the offer.

Though the immediate end of his residence with Mr. Bennet was not answered, the period of their connexion was not lost time. He had the advantage of sitting under able preachers, and of associating with intelligent and pious Christians. Among his chief friends were, Mr. Robert Douthitt, Messrs. Andrew and William Hunter, Mr. John M'Kenny, whose son is now a missionary in Ceylon, and Miss Isabella Young.

But all was not thus smooth with him. One of his master's maids was a very profane person, and evinced a deadly hatred towards him, entirely on account of his religion. He frequently expostulated with her; and, at length, the grace of God arrested her, and, after passing through great agony of mind, from the strength of her convictions, she found redemption in the blood of the Lamb. Her subsequent conduct, both immediately and after the lapse of a great number of years, attested the soundness of her conversion.

Nor were the persecutions of this woman his only cross. In his master's house was an old female relative, who, bedridden and helpless, was neglected by those who ought to have waited upon her. Adam was accustomed to visit her nightly, that he might



converse and pray with her. But this was not all. During several months, he performed offices for her which were probably such (for he did not think proper to specify them) as none but persons of her own sex ought to have performed. At length she died, and he was relieved from an oppressive load, "under which (he declared) nothing but the grace of God, working on a *nature full of benevolence and charity*, could have supported him."

He felt constrained, young as he was, to reprove sin, whenever committed in his presence. If the sinner was his inferior, he spoke to him at once; if his equal, he sought an early opportunity of speaking to him in private; if his superior, he wrote to him, always signing his name. He did not do this from forwardness, but to relieve his conscience. In those times, indeed, the Methodists in general, but particularly the preachers and their wives, held it a sacred duty (as most assuredly it is) not to suffer sin upon their brother. Many was the delicate and helpless woman that rebuked the daring sinner in the highways, she standing alone, and he surrounded by his applauding companions; but there are now few of either sex who thus deny themselves and take up their cross daily.

But the principles which regulate moral conduct, if often denied their just influence, are sometimes pushed beyond proper limits. Conscientiousness, without the curb of a sanctified reason, may degenerate into superstition. This was the case with Adam Clarke, as it has been with many young men of ardent dispositions. By fasting and abstinence, he reduced his body to a skeleton; and his regard to truth became so scrupulous, that he was not satisfied with intending to speak the truth. From a deep sense of the truth and justice of God, he became painfully afraid of speaking, lest he should utter aught not perfectly and indubitably true. He acquired the habit of qualifying all his assertions. He thought he had done, and believed he had heard things, concerning which there was no doubt, except in his own morbid mind. He became a systematic doubter, and distrusted both his memory and his senses. The former, as if resenting the affront, ceased to add to the number of its records, and the latter served for personal preservation only. He appeared to himself a visionary being, and the whole world little else than a congeries of ill-connected ideas. He thought at last that the whole of life, and indeed universal nature, was a dream. He could recollect having had what were termed dreams, and in them all appeared to be realities; but when he awoke he found all to be unreal mockeries: and why might not his present state be the same? At length he doubted whether he ever had such dreams; whether he ever made such reflections; or whether he even now thought or reflected! Bishop Berkely might have tra-

versed the globe without finding so promising a disciple. Painfully conscious of the perplexities in which this miserable state of mind involved him, he attempted to lay his case before one of the Methodist preachers; but the good man treated him as a madman. Discouraged by this reception, he resorted to prayer; but, immediately forgetting that he had done so, he prayed again. Sometimes he omitted to do what he had been ordered, and sometimes he returned to do what he had already performed.

With all his dubiety, he was comparatively a happy sceptic; for he never doubted the being of God, or the truth of Scripture. While his Christian experience, saving the very foundations, was thus in ruins, he still punctually used the means of grace; and at last they became to him the means of re-edification. At the prayer-meeting, one besought the Lord, that, if there were any present against whom the accuser of the brethren had stood up, he would succour that soul, and cast down the accuser. The petition was eagerly appropriated by young Clarke, who had always considered his deplorable condition as the result of Satanic malevolence; and, as he echoed the words of the speaker, with a strong confidence in God, the consolations of Divine grace revisited his breast.

The ruins of his memory were repaired by the use of outward means; but it never wholly recovered its former retentiveness. Dr. Clarke, however, had the happy faculty of seeing good in everything. Had he remembered words as before, instead of retaining ideas only as now, he might, he thought, have been betrayed into the disreputable habit of retailing the compositions of other men instead of his own. Through distrust of his memory, he was also driven to the severer exercise of higher faculties, in the study and composition of his sermons, and, above all, to that which is necessary to make any sermon useful, Divine assistance. He has been heard to say, that, though he had preached, perhaps, five thousand sermons, he never knew beforehand one single sentence that he should utter.\* His friend Mr. Everett must, therefore, be in error, in the following statement:—"Never was man more faithful to instruction imparted; his stores continued to accumulate till the close of his life. It was not barely a subject in the mass, that he could grasp and retain, but in its minutest details, *recollecting the identical words* in which several sentences might be expressed, with the intonations of the voice, the point, and particular bearing of those words, both in his native tongue and in foreign languages."

Dr. Clarke considered the singular state to which his mind

\* According to his son's calculation, he preached 6615 sermons, from 1782 to 1808, exclusive of exhortations.

had been reduced, as having contributed, like every other temptation and trial, to the formation of his ministerial character. He viewed affliction, in all its various forms, not merely as a means of personal improvement; but, in the case of ministers, as necessary to qualify them for the due discharge of their office towards others similarly afflicted. "He who is to be a judge of so many cases of conscience, should clearly understand them. But is this possible, unless he have passed through those states and circumstances on which these cases are founded?" Certainly not; and thus it was that the preacher to whom he himself resorted for advice, treated his singular alienation as a common case of lunacy.

Such is the history of Adam's spiritual life whilst with Mr. Bennet. He parted from that gentleman in the most friendly manner, and corresponded with him till his death. "Mr. Bennet," observes Mr. Moore, "visited England many years after, and sought us both out very diligently; observing to me how much he and others were mistaken when they attempted to make our young friend a tradesman."

## CHAPTER III.

*Adam Clarke's Call to the Ministry, and his first Text—Is sent for by Mr. Wesley—Objections of his Parents—They yield—Adam embarks—Arrives at Liverpool—Reaches Kingswood—His unkind Reception, and rough Treatment—Finds a Half-guinea—His first Interview with Mr. John Wesley—And with Mr. Charles Wesley—Different Treatment at Kingswood—Is Confirmed by Bishop Bagot—Subsequent Improvement of Kingswood School—Adam Clarke leaves Kingswood.*

ALTHOUGH Adam Clarke had frequently exhorted sinners to repentance, he did not yet think himself called to the ministry. Others were persuaded that he was; but that did not suffice for him. The peremptory manner in which his father had rejected Mr. Wesley's offer, was calculated to make him distrust the opinions of his friends. Perhaps he was also distrustful of himself; he was certainly far from indulging in self-confidence. Often as he had stood up in the name of God, he had never dared to take a text. He considered that a man might be quite competent to exhort, though not to preach; and there appeared to him an audacity amounting to impiety in the individual who, without a certain share of theological knowledge, should presume to undertake the exposition of Scripture. But the time was approaching when he himself would be constrained to make the attempt.

Shortly after leaving Coleraine, his parents persuaded him to accept an invitation to visit Mr. Bredin, then on the Londonderry side of his circuit. He performed the journey, a distance of thirty miles, on foot. Before he set out, he besought the Lord to direct him to some passage of Scripture, upon which he might meditate by the way. Then he opened the Bible; and the words that first met his eyes were, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father, in my name, he may give it you." The day after his arrival, Mr. Bredin desired him to preach at New Buildings, a village about five miles from Derry, and bade him take a text. To this Adam demurred; but, his friend being importunate, he yielded. Accordingly, the first *sermon* of Adam Clarke was preached June 19, 1782, the text being, "We know that we are of God, and the whole world lieth in wickedness." On this occasion, a young man of the Society said to him, "You are very young to take upon you to unravel the word;" but the generality of his hearers were so well pleased that they entreated



him to preach to them again. He consented, and preached afterwards five several times in the same village, during his stay with Mr. Bredin.

He returned to his father's house, with a settled persuasion that God had called him to preach his word, regarding that passage of Scripture to which his attention had been directed a fortnight before, as the evidence of his call. Remembering Mr. Wesley's invitation, he indulged the prospect of going to England, and obtained a certificate of character from the rector of the parish. This document was readily granted.\* Scarcely had he taken this precaution, when Mr. Bredin received a letter from Mr. Wesley, appointing him for England, and desiring him to bring Adam Clarke with him, that he might be sent to Kingswood School. This brought matters to a crisis with his family. His father would neither speak to him nor see him. His mother urged him with many arguments, beginning with the fifth commandment, but finally quitting the ground of Scripture, and threatening him with her curse. Adam replied, that he wished to do nothing contrary to the will of God; but he could not think of leaving home without the approbation of his parents. In this dilemma he had recourse to prayer, the Christian's method of untying the Gordian Knot; and, by-and-by, on returning from Coleraine, whither he had gone on business, he was pleasingly surprised to find that his mother had imbibed the persuasion that God required her to give up her son to his work, and also that she had conquered the repugnance of his father. "His father," says Mr. Moore,† "who had no objection to his being a linen merchant, and who, after that failure, had rejoiced in the prospect of his completing his education, so as to be received into one of the Scotch Universities, the great ambition of the fond old man, was utterly confounded at the issue. He

\* On his requesting a certificate, the rector, the Rev. Wm. Smith, said, "Write anything you please, Adam, and I will sign it." This he declined, and said, "Anything from you, Sir, will be sufficient:" on which Mr. S. sat down and wrote the following lines, which the Rev. Mr. Hezlet, Rector of a neighbouring parish, seeing, subscribed:—

"Millburn, July 29th, 1782.

"The bearer's father, John Clarke, M.A., has, for several years, kept a school in the parish of Agherton, of which I am rector; and during that time, both he and the bearer, Adam Clarke, have maintained a fair and exceeding good character: and I do believe the bearer worthy of the confidence of any person who has occasion to employ, or have any intercourse or connexion with, him.

"WM. SMITH, Minister of Agherton,

"ROBT. HEZLET, Rector of Killowen."

† Mr. Moore, who at this time was re-appointed to the Coleraine circuit, states, that "he lost his *teacher* as well as his friend," when Adam was summoned to Kingswood.

wrote a letter to me, bitterly lamenting his disappointment, and the blasted hopes of his favourite son. He followed up the letter by a visit ; in which I was obliged for some time to listen to his painful strains, all to the same effect. I had but little hope of giving any satisfaction to such a disturbed mind. I therefore shortly replied, that I doubted not a day would come when he would thank God for what he now deplored ; and added, ‘ Sir, Mr. Wesley has put great honour upon your son, in appointing him to a fellowship in the ministry, by his own order, and without the usual preliminary trial. There are very few persons whom he would thus distinguish.’ This seemed a little to touch the chord which made most harmony or discord within him ; and he departed, seemingly resolved to hope the best. The hope was verified. I afterwards saw this disappointed man himself appointed, chiefly through love to that son, to an honourable station in that very seminary, whence he thought his son had been so dishonourably removed. The marriage of his two daughters, also, with honourable men, both employed occasionally in the same institution, was found in the train of that remarkable providence.”

In a few days, Adam set off to the city of Londonderry, the place of embarkation. He had little money, and few clothes ; but he requested nothing of his parents. His religious friends, however, put some money into his purse. Mr. Bredin had agreed for their passage in a Liverpool trader, then waiting for a fair wind. In the mean time, Mr. Wesley countermanded Mr. Bredin’s appointment ; and, the wind being fair, Adam embarked, friendless and alone, taking with him, as provision for the voyage, a loaf and a pound of cheese. The vessel sailed on the 17th of August, 1782, and reached Liverpool on the 19th. Adam reproved the sailors for swearing ; which they, seeing he was respected by their commander, took in good part.

On arriving in the Mersey, they were boarded by a press-gang. The other passengers secreted themselves ; but Adam, saying, with Nehemiah, “ Shall such a man as I flee ? ” sat down upon a locker in the cabin, in the spirit of prayer and submission to the will of God. One of the passengers, who had hid himself, was discovered and impressed. Adam, too, was overhauled. One of the party took him for a young priest ; and the lieutenant, finding he was not hard-handed, cursed him and let him go.

Of the cruel and unconstitutional practice of impressment, Dr. Clarke says,—

“ What Briton’s bosom does not burn against this infringement of British liberty ? this unconstitutional attack on the liberty of a free-born subject of the sovereign of the British Isles ? While the impress service is tolerated, in vain do

we boast of our constitution. It is an attack upon its vitality, ten thousand times worse than any suspension of the Habeas Corpus Act. Let Britons know, that it is neither any part of our constitution, nor any law of the land, whatever some venal lawyers have said, in order to make it constructively such. Nothing can be a reason for it, but that which justifies a *levée en masse* of the inhabitants of the land. *It is intolerable to hear those plead for it, who are not exposed to so great a calamity.*"

When Adam went on shore, the Captain invited him to his house, where he was hospitably entertained by Mrs. Cunningham, who introduced him to a Scotch lady and a naval captain. Their conversation turned on the subject of religion; and, the Scotch lady using frequently the asseveration "upon my conscience," Adam, who, as we have seen, always held it his duty to reprove sin, took an opportunity of reproving her in private. Without being hurt, she defended herself by the example of other religious professors; and, at supper, mentioned the subject to their hostess. This led Adam to assign his reasons for considering all oaths sinful, reasons the force of which some of the company seemed to acknowledge. The strange captain, who was a Papist, called upon Adam for his opinion concerning the peculiar points of Roman Catholic belief. The young preacher accepted the challenge; and, after having shown how unscriptural were the notions which he attacked, glided involuntarily into the language of exhortation. He was heard, not only with fixed attention, but with tears; perceiving which, he seized the occasion of proposing prayer, and, kneeling down, in which he was imitated by the company, he prayed with much fervour and energy, and had reason to believe that a beneficial impression was made upon his hearers. When he inquired for his bill, Mrs. Cunningham refused to make any charge, acknowledged that she and her family were deeply in his debt, and begged that he would write to them when he reached Kingswood.

It was Adam's intention to walk from Liverpool to Bristol; but he was persuaded to go by coach. He reached Birmingham after being a day and a night upon the road. During the journey, he reproved a young gentleman, one of his fellow-travellers, for swearing. The giddy sinner took him for a Presbyterian, and was uncommonly entertained when he avowed himself a Methodist. On returning to the inside of the coach, which he had quitted for one stage, this young scoffer excited the curiosity of the other inside passengers to such a degree, that they would not rest satisfied without Adam's company. He resisted their entreaties, till informed that the genteel young sinner was the person who would give place to him. A gentleman and a lady, who had been most pressing in the invitation, made several in-



quiries, to which, probably, his youth, his seriousness, and his accent, prompted them; and were so well pleased with him, that they tried to persuade him to take London in his way to Bristol, offering to pay the whole of his expenses. He felt it his duty to decline their kindness. On alighting at Lichfield, they made him dine with them, and would not allow him to pay his part. The gentleman, who was an educated and religious man, conversed freely with him. Adam quoted Horace to prove that even Heathens possessed a sense of the Divine favour and protection; but his fellow-traveller showed him, by a quotation from the same writer of a quite opposite tendency, that it would not do to appeal to him as an authority on such matters. This seasonable remark taught the young scholar the necessity of extreme caution in appealing to Heathen writers concerning morals, as also in appealing to the Fathers (so called) concerning Christian doctrines; in other words, he learned that the Bible is the only *authority* with regard to either practice or belief.

On reaching Birmingham, Adam went to the house of Mr. Joseph Brettell (the brother of John Brettell, preacher, already mentioned), by whom, and by his wife, he was hospitably entertained. By this gentleman he was prepared, in some measure, for the disappointments which he met with on reaching Kingswood. Adam had conceived that it would yield him all the advantages of a university, without those risks to personal piety and virtuous principles with which universities too frequently abound; but Mr. Brettell told him he "questioned whether he would meet there with *anything* he expected." He reached his destination on the 29th of August, with three-halfpence in his pocket, and a foreboding heart in his breast.

After the morning preaching, he was introduced to Mr. Simpson, the head master, who, after reading the letter from Mr. Wesley, which constituted Adam's title to such comforts and advantages as the school might afford, said he had heard nothing of it, they had no room for any one, Mr. Wesley was in Cornwall, but would be at Kingswood in a fortnight, and bade Adam return to Bristol and await his arrival. Adam replied, that he had expended all his money. Mr. Simpson rejoined, that the school was not for such as he, but for the ignorant. In the end, the young stranger was poked into a spare room "on the end of the chapel," there to await Mr. Wesley's coming. From this prison he was on no account to stir, the maid bringing him his food at certain intervals. He soon found out why he was thus treated. Mrs. Simpson, herself a Scotchwoman, as Dr. Clarke significantly remarks, suspected that he had the itch. When her husband communicated this shrewd suspicion, Adam bared his breast to prove that it was groundless. This was to no purpose.



He was compelled to rub himself with Jackson's ointment, a ceremony which introduced him to the only fire he saw while he remained at Kingswood. He was not allowed a change of sheets, and, as they would not send for his box, which was at the inn in Bristol, he was equally destitute of a change of shirt; he was therefore doomed to lie in the sheets, and wear the shirt, which were defiled with the "infernal unguent." He had bread and milk for dinner, breakfast, and supper, was left to make his own bed, sweep his own room, and perform all the other offices of a chambermaid. This was his state during three weeks. On the Thursday of the second week, however, he was permitted to fetch his box from Bristol, and consequently had a change of linen. The weather being extremely cold, he begged for a fire; which, though coals were to be had for little more than the expense of carriage, and that from a very trifling distance, was peremptorily denied him. Once, when he showed Mr. Simpson his benumbed fingers, the austere pedagogue directed him to some means of physical exertion, from which, however, he was instantly driven by his still austerer spouse. This woman the Doctor compared to a Bengal tiger: "she seemed never to be in her element but when she was driving everything before her."

He was allowed to work in the garden, where he found a half-guinea, which he offered to Mr. Simpson, who said he had not lost one. Mr. Bayley, the second master, had, and it was given up to him; but he returned it in a day or two, saying, that he had been uneasy in his mind ever since it came into his possession, because he did not know it to be his. Adam then offered it to Mr. Simpson for the use of the school; but he turned hastily away, declaring that he would have nothing to do with it. It remained, therefore, with the finder, and was added to his residuum of three-halfpence. With the greater part of this money, Adam subscribed for a copy of Mr. Bayley, the second master's Hebrew Grammar, the study of which (though not without great defects) laid the foundation of his great acquirements in oriental learning, and issued in his unparalleled commentary on the sacred text. The remainder he devoted to the purchase of coals. The finding of this half-guinea, Dr. Clarke ever viewed as a special interposition of Divine Providence.

When Mr. Wesley returned to Bristol, Mr. Simpson went over to see him, and give his own version respecting Adam Clarke. He came back with orders for the youth to go to Mr. Wesley. The following is the Doctor's own account of the interview.

"I went into Bristol, saw Mr. Rankin, who carried me to Mr. Wesley's study, off the great lobby of the rooms over the chapel in Broadmead. He tapped at the door, which was opened by this truly apostolic man: Mr. Rankin retired. Mr. Wesley took

me kindly by the hand, and asked me 'how long since I had left Ireland?' Our conversation was short. He said, 'Well, brother Clarke, do you wish to devote yourself entirely to the work of God?' I answered, 'Sir, I wish to *do* and *be* what God pleases!' He then said, 'We want a preacher for Bradford (Wilts); hold yourself in readiness to go thither; I am going into the country, and will let you know when you shall go.' He then turned to me, laid his hands upon my head, and spent a few moments in praying to God to bless and preserve me, and to give me success in the work to which I was called."

Of this interview Mr. Moore gives a somewhat different account.

"Mr. Wesley soon came in his autumnal visit, and, after conversing with him, said, in his concise way, 'I shall send you to a circuit immediately. You have learning enough for a preacher of the Gospel; and you will improve therein while you preach, abundantly more than you can do by mere study. By teaching, we learn, and in the best way.' No sooner said than done; and our young friend commenced his itinerancy."

Two days after he had seen Mr. John Wesley, Adam was introduced to his brother Charles; when he had seen "the two men whom he had long considered as the very highest characters upon the face of the globe."

From his interview with Mr. John Wesley to his departure from Kingswood, Adam was differently treated. He was discharged from solitary confinement, had a bed among the rest of the scholars, and dined with the family. But Mrs. Simpson still exercised her authority over him. It was the custom to drink healths at table, even out of the table-beer; a custom to which Adam objected.\* Mrs. S. quoted the compliance of Mr. Wesley himself, and insisted so pertinaciously that Adam could make no reply. "I was in Rome," says he, "and it would have been absurd in me to have attempted to contend with the Pope." Mrs. Simpson, however, was appeased by a negative obedience; and suffered Adam to preserve a whole conscience at the expense of a dry stomach. This abstinence was a severe trial to him; for he "never had an easy deglutition." His conscience, however, was even straiter than his gullet, as we may perceive from the undue importance into which he magnified this ludicrous affair.

The last point on which Adam was brought into collision with this "tartar," was episcopal confirmation. The Bishop of Bristol, Dr. Bagot, was administering the unscriptural and much abused rite in the collegiate church of that city; and Adam,

\* In subsequent years, he conformed to the ordinary practice.

under the influence of predilections which clung to him through life, went to have his Lordship's hand laid upon his head. Mrs. Simpson, who, being a Presbyterian, knew that this was one of the figments of Popery, pitied his being so long "held in the oldness of the letter."

Nearly fifty years afterwards, Dr. Clarke gloried in having received confirmation "even after he became a Methodist preacher;" and, in answer to a fair correspondent's request, he gave her his opinion on that episcopal rite:—"It is supposed to be a rite by which the moral burden is taken from off the shoulders of the sponsors, and transferred to those shoulders to which it properly belongs. Now, as long as these opinions and feelings relative to it prevail in the minds of all parties, I say, in God's name let the rite, duly administered, be humbly received; but the subjects of it should be well informed, that, by it, they have not merely performed a duty, and, so far, may have an easy conscience, but, in addition, they have by it taken a strong and perpetual yoke upon their necks, in their vow 'to renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and that they should keep God's holy will and commandments, and walk in the same all the days of their lives.' Should any person say, 'If all this is comprised in being confirmed, then I will not be confirmed at all,' I answer, You are bound to all this by your profession of Christianity: so that, confirmed or not confirmed, this yoke is about your neck; and, if you break it, or throw it away, it is at the peril of your final destruction. Again, the rite itself is useful to call these things to remembrance; and who knows how much grace may be received during the performance of the ceremony, and especially by having a *holy* man's hand laid on your head, and the blessing and protection of God solemnly invoked on your behalf?" The reader is referred to the New Testament, in which he will find nothing to countenance this ceremony of the Church.

The only mitigating circumstances connected with Adam's residence at Kingswood arose out of his attendance on the means of grace, and his acquaintance with the excellent Mr. Thomas Rankin, then superintendent of the circuit. As to study, he does not appear to have derived any decided advantage from his stay. Mr. Simpson was a man of learning and piety; but he possessed too easy a temper for his situation, and allowed his wife to assume the post of head master. In consequence of this and other faults, the usefulness of the school declined. The parlour boarders, who were admitted on payment of certain sums, to lighten the general expenses of the establishment, monopolised those attentions which the poor boys ought



to have shared ; and, at the Bristol Conference of 1783, the year after Adam Clarke had been there, Mr. Wesley himself pronounced it as his opinion, that “ the school did not, *in any wise*, answer the design of its institution, either with regard to religion or learning. The rules of the school,” he added, “ are not observed at all. It must be mended or ended.” “ The school has certainly been ‘ mended ’ since,” says Dr. Clarke ; but this conveys a very imperfect idea of the improvement that has taken place. Since that time, it has been devoted exclusively to the education of the sons of preachers, and has been placed under the immediate superintendence of a succession of governors (who have generally been among the most judicious of the preachers), aided by a committee of the neighbouring preachers and influential laymen ; and no higher testimony can be given to the excellence of its administration, than the fact that many of the most distinguished preachers in the Connexion (among whom we may name Dr. Beaumont, Messrs. William M. Bunting, Jonathan Crowther, Theophilus Lessey, and Robert Wood) were educated at Kingswood.

On the 26th of September, Adam Clarke bade adieu to Kingswood and Mrs. Simpson, having experienced more misery during the thirty-one days of his sojourn, than in all the rest of his life. The reader will credit him when he declares that he left it “ without a sigh or a groan.” Indeed, the impressions made on his mind by the usage he received there, were never erased : and the very mention of the place, much more the sight of it, was sufficient to fill him with distressing sensations.



## CHAPTER IV.

*Mr. Clarke's first Circuit—His early Popularity and Usefulness—Dr. Clarke's visit to Frome in 1832—Mr. Clarke continues his Studies—Discouraging Admonition and rash Vow—The Vow abjured—Abandons the use of Tea and Coffee—Great amount of Labour—Mr. Clarke attends the Bristol Conference—Is received into full Connexion—Curious Anecdote—Is appointed to Norwich—Scanty Living—Miserable Lodgings—Prevalence of Calvinism—Great Hardships—An early Methodist Preacher's Stipend—Visit of Mr. Wesley to Norwich—Ungodly state of Norfolk—John Hampson and the Mob—Female Preachers—Mr. Clarke corresponds with Miss Elizabeth Cooke—His early knowledge of experimental Christianity—His Progress in Study—Immense Labours in Norwich—He is appointed to St. Austell—His Journey thither—His successful labours—He admits Mr. Samuel Drew into Society—Inhospitable Treatment—A Persecutor subdued—Mr. Clarke meets with a dangerous Accident—His great Popularity and Usefulness—His Progress in Study—His friend Mabyne—His immense Labours—He is appointed to Plymouth-Dock—Improvement of the Circuit—Remarkable Anecdote—Morning Preaching—The turbulent Choir—Dr. Clarke's sentiments on Sacred Music—Dr. Clarke's Visit to Plymouth in subsequent years—The abjured Vow—His Colleague Mason.*

MR. CLARKE entered on the regular work of a Wesleyan-Methodist travelling preacher, on the 27th of September, 1782; Bradford, in Wiltshire, being his first circuit; and Trowbridge, in that circuit, being the place in which he made his first appearance in the itinerant character. He was but in his eighteenth year, and, being extremely slight and juvenile in person, went by the name of the "little boy," among the multitudes who came to hear him preach. One day, as he was going down the aisle of the chapel, he overheard a man saying to himself, "Tut, tut! what will Mr. Wesley send us next?" When he arrived at the principal place in the circuit, says Mr. Entwisle, his boyish and plain appearance, unaccompanied by anything like clerical costume, almost induced the leading friends to despise his youth, till they heard him preach. He soon, however, became popular, and, what is better, very useful. Generally speaking, the age above-mentioned is much too early for an undertaking so important as the Christian ministry. But there have been rare exceptions, and Mr. Clarke was one. He had experience and steadfastness above his years. He had been thrown betimes upon his own resources; and the spiritual conflicts through which he had passed, had matured his judgment, and extended his practical knowledge, to a degree unwonted in so mere a youth. If his

intellectual attainments were not great, they were solid, and all connected, more or less, with the duties on which he had entered. His acquaintance with the Scriptures was considerable: so considerable, and, in his own esteem at least, so correct, that he had already drawn up thirty-two articles of his belief, "no article of which he ever afterwards saw occasion to change." His dispositions too were good; his zeal knew no bounds, but those of his commission; the Bible was his constant companion; and prayer his continual exercise. His natural diffidence was great; but he relied with confidence upon Divine assistance.

Thus qualified, Mr. Clarke entered upon his extensive sphere of labour; which, branching into three counties, and containing thirty-two towns and villages,\* kept him in perpetual motion. It was not without reason that Mr. Wesley's assistants were called itinerants. "In my first circuit," says Mr. Entwisle, one of the oldest preachers, "I was at home five days only in six weeks." "I remember very well," says Mr. Henry Moore, a still older preacher, "when I had to travel three hundred miles on a circuit, and to preach fifteen times in each week—every morning, every evening, and three times on the Lord's day. My friend (Clarke) had this to do too. But this system, while it involved severe labour, was attended with this one advantage, the same sermon might be repeated at different places. Mr. Clarke did not abuse this advantage by neglecting study; but, by diligent reading of the Scriptures, with much prayer, he was enabled to produce new matter each time of his 'going the circuit.'"<sup>†</sup>

His youth was a trial to himself; for he could not be persuaded that his instructions could have any value, or that they would be patiently received by his seniors; but it proved an advantage rather than an obstacle, attracting large congregations, and leading ultimately to the salvation of many souls. On one occasion, when he was expected to preach at Road, a village between Frome and Trowbridge, a large congregation of young people assembled to hear him. This village did not contain more than one or two Methodists. The effect of his preaching and

\* This circuit, at that time, extended into the counties of Wilts, Somerset, and Dorset, and contained the following places: Bradford, Trowbridge, Shaftesbury, Motcomb, Fontmill, Follard, Winsley, Shepton Mallet, Kingston-Deverell, Longbridge-Deverell, Bradley, Frome, Corsley, Buckland, Coalford, Holcomb, Oak-hill, Bruton, West-Pennard, Alhampton, Ditchat, Freshford, Seend, Melksham, Devizes, Pottern, Sandy Lane, Broomham, Wells, Walton, and Road.

† It is a remarkable fact, as stated by the late Mr. Buttress, of Spital-fields, his invariable companion at the time, that, during the Doctor's abode in London, for three years, commencing 1795, though preaching at widely distant places, he never preached the same sermon twice, excepting on one occasion, at his (Mr. B.'s) particular request.

prayers was such, that thirteen of his youthful audience began earnestly to inquire the way of salvation. A religious concern became general throughout the village and neighbourhood, beginning with the young, and extending to the aged.

In the year 1832 Dr. Clarke preached his last sermon but one at Frome, in the course of which he observed, "Fifty years have now passed since I first came to this place, preaching the unsearchable riches of Christ. Then, your preacher was a boy in years, unskilled in experience, untaught in knowledge; but not wholly unlearned in that truth which maketh wise the simple. Since that time I have been always learning. I have studied my own heart; and there is yet work there to be done. I have been observing the ways, and striving to know the love, of God, in which is indeed a height to attain, a depth to penetrate, a breadth to understand, which increase in magnitude as we draw nearer to the fountain of light and glory. And now, my brethren, I come again before you. My hairs are now grey; yet I acknowledge it as my proudest boast, that Adam Clarke is still a learner at the feet of his Master." On the same day, a Mr. Harford, of Road, one of the early converts to his ministry already alluded to, called upon him. Dr. Clarke's account of his interview with this worthy man is as follows:—"You have heard," he observes, in a letter to his daughter, "of my preaching at Road fifty years ago, when several young persons were convinced of sin, to thirteen of whom I gave notes of admission next morning. I went down. The man who was waiting, was quite confounded, and did not know what to say, or how to behave! In my free way, I took him by the hand. He said, 'What! be this he! the tidy little boy, that, fifty years ago, myself and many other young ones went all about the country to see and hear; under whom, I and several others were convinced of sin, and, by the grace of God, continue to this day!'—'Yes,' I said, 'this is the form, into which the labour, wear, and tear, of fifty years, have thrown that quondam little boy.' I then briefly related the circumstances of that night, and some of the following days, &c. I asked how many were still alive of those whom I then admitted. He said, 'Ten were dead long ago; but himself, Lucas, and Miss Perkins, now Mrs. Whittaker, remained, and that the good had gone on and increased from that day to this.' Nota bene," adds Dr. Clarke, remembering the passage which was impressed upon his mind, when he went to pay a visit to Mr. Bredin, at Coleraine, "when I received my commission from God, these words were contained in it:—'I have ordained you, that ye should go and bring forth fruit, and that *your fruit should remain.*'"

But to return. Mr. Clarke proceeded in the cultivation of his mind by useful studies. Shortly after his arrival in the circuit,



he received his copy of Mr. Bayley's Hebrew Grammar. From the lessons and the analytical parts, he derived valuable instruction : the rest he considered nearly good for nothing. In Latin, Greek, and French, he made little progress. He had to preach and travel on horseback daily, besides performing other duties. Like Mr. Wesley, he accustomed himself to read as he rode. In this way he read his patron's Abridgment of Mosheim, which, he states, is done with "eminent skill." But in this position he could not pursue the study of languages, as that required the use of more books than one.

A circumstance happened about this time, which threatened not merely to hinder, but to put an end to, his learned acquirements. In the preachers' room at Motcomb, near Shaftesbury, some one had inscribed a Latin sentence on the wall, to which Mr. Clarke added another from Virgil, corroborative of the first. A preacher observing the addition, and knowing who had made it, wrote underneath, "Did you write the above to show us you could write Latin? For shame! Do send pride to hell, whence it came. O young man, improve your time, eternity's at hand." This ridiculous censure, the offspring probably of envy and ignorance, produced a withering effect upon the ductile mind of Mr. Clarke; and, falling on his knees in the middle of the room, he solemnly vowed to God that "he would never more meddle with Greek or Latin as long as he lived." This rash vow was religiously observed till the year 1786, when, Mr. Clarke not having precluded himself from reading French, he met with a discourse on pulpit eloquence by the celebrated Abbé Maury, from which he translated a passage with which he was particularly pleased, and sent it to Mr. Wesley, for insertion in the *Arminian Magazine*. In acknowledging the contribution, which was inserted, Mr. Wesley charged his young disciple to cultivate his mind as far as his circumstances would allow, and "*not to forget anything that he had ever learned.*" Part of this enlightened precept came too late; for he had already forgotten a great deal. It led him, however, to reconsider his vow; and the result was a conviction that his vow had no foundation either in Scripture or in common sense, but was in fact sinful. Accordingly he abjured the rash promise, and resumed the study of Latin and Greek.\*

\* Dr. Clarke takes leave of this affair by cautioning his readers against supposing that the Methodists, as a body, undervalue human learning. On the contrary, he affirms that no religious people in the land value it more. The great body of the Methodists, he says, love learning; and when they find it in their preachers, associated with humility and piety, they praise God for the double benefit, and profit by both. This is probably more applicable to the present generation of Methodists, than to those who lived half-a-century ago; and it cannot be doubted, that they owe not a little of their improved taste to the labours of Dr. Adam Clarke. He was always



During 1782, Mr. Clarke met with a copy of Mr. Wesley's Letter on Tea, the arguments in which he could not answer; and he resolved, that, till he could, he would drink neither tea nor coffee. This vow was kept to the end of life. When Mr. Wesley, after twelve years' abstinence, returned to "the cups which cheer but not inebriate," this was not accepted by his pupil as a refutation of his arguments against them. The Doctor piqued himself not a little on his superior perseverance, attributing to it the preservation of his feeble constitution; and he was fond of calculating how much time he had rescued for study and other work which might have been spent at the tea-table.\*

The following extract from a letter, written by Mr. Clarke to one of his brethren, at this period of his itinerancy, will interest the reader, not only as affording evidence of his piety, but as exhibiting an early development of that power of discrimination which in after years so much distinguished him. It is dated Motcomb, March 29, 1783:—

"Some weeks ago, I had the privilege of seeing a letter of yours, containing your sentiments and views on faith, and consequently I was comforted and encouraged, finding your opinions corresponded with my own. I do verily believe, that if persons were more careful to distinguish between the grace, or power, to believe as the gift of God, and believing as the act of the soul, it would be productive of more happy consequences, both in regard to mourning penitents, who are seeking an interest in the

the advocate of an educated ministry, and was scarcely less anxious to cultivate the minds of his brethren, than to promote their personal piety. So early as the year 1806, his views as to the necessity of having some means of training for the young preachers were published. They were contained in a letter from which the following are extracts:—

"We want some kind of seminary for educating such workmen as need not be ashamed. I introduced a conversation on the subject this morning; and the preachers were unanimously of opinion that some strong efforts should be made without delay to get such a place established, either at Bristol or London, where young men, who may be deemed fit for the work, may have, were it but twelve months, or even half-a-year's, previous instruction in theology, in vital godliness, in practical religion, in English grammar, and the rudiments of general knowledge." "Every circuit cries out, 'Send us acceptable preachers.' How can we do this? We are obliged to take what offers." "The time is coming, and now is, when illiterate piety can do no more for the interest and permanency of the work of God, than lettered irreligion did formerly." "Speak, oh! speak speedily, to all our friends! Let us get a plan organized without delay. Let us have something that we can lay matured before the Conference."

\* Whilst on a visit to Ireland, in the year 1811, Dr. Clarke spent the evening with "a tea-drinking party" at Portadown, "which," he observes, "I have not done thrice for upwards of twenty years. The good people naturally asked me why I did not take tea: I simply gave them my reasons, which drew on a long conversation."

blood of Jesus, and imperfect believers, who are heartily weary of their inward corruptions, and sincerely desirous of loving God with their whole heart.

“We may frequently find persons looking to receive these blessings antecedent to their believing: this is in effect making justification and sanctification the means, or instruments, of receiving faith; whereas, we have abundant reason and revelation to believe, that faith is the instrument of receiving both of these blessings. But when we tell the people that, after God gives the grace or power to believe, the act of faith belongs to them, and that if ‘they will not believe, surely they shall not be established’ (Isa. vii. 9); to such we seem to be persons who bring strange, or new things, to their ears.

“I think the grand reason why many persons go so long mourning and groaning in distress and anguish of soul is, because they will not believe the record God has given them of his Son. O that such persons would see the promises, and say with Mr. Wesley,

‘In hope against all human hope,  
Self-desperate, I believe!’

looking also for the blessing *now*, and not contenting themselves with waiting till some future period, seeing they know not what a day or an hour may bring forth: still remembering that whatever is of faith is *now*; for God will not be more willing or able to save to-morrow than he is to-day, those who have thus been drawn from every other dependence to place their whole trust and confidence in the blood of Jesus. My good Lord is doing much for and in my soul. Glory to his holy name. He gives me to drink of the brook in the way, and so lifts up my head: may I never be forgetful of all his benefits.”

During the eleven months of Mr. Clarke’s itinerancy in the Bradford circuit he had preached no fewer than five hundred and six times, including preaching at five o’clock every morning, winter and summer; besides performing various other ministerial and pastoral duties.

In August, 1783, Mr. Clarke attended the Conference in Bristol, where he arrived on a Saturday. On the following day he heard seven sermons, besides receiving the sacrament from Mr. Wesley, assisted by Dr. Coke and two other clergymen. Among the preachers was Mr. Bradburn, who delivered “the best sermon he had ever heard on the subject of Christian perfection.” On Wednesday, the 6th, Mr. Clarke was received into full connexion, although he had travelled only eleven months. At that time, the four years’ probation, now required before the preachers are fully accredited, was unknown; but still this was the earliest admission

that had ever taken place. One of the questions put to candidates is, "Are you in debt?" A few hours before this question was put to Mr. Clarke, he had borrowed a halfpenny from another preacher to give to a beggar; and, as he had not repaid it when the investigation was about to take place, he could not conscientiously declare that he was not in debt; and yet, should he acknowledge that he was, and, on being interrogated as to the amount, declare it a halfpenny, he might create a laugh at his own expense. The question overtook him while in this dilemma, but the proper answer came unsought; and he saved both his credit and his conscience, by instantly replying, "Not one penny."

At this Conference he was appointed for Norwich,\* where he arrived on the 16th of August. So miserable were the accommodations of the early Methodist preachers, that Mr. Clarke was here obliged to sleep in the same room with a preacher who was ill of a fever; he did not, however, catch the disorder. Mr. Clarke's colleagues were, Richard Whatcoat, John Ingham, and William Adamson. The first, who was a plain good man, afterwards, at Dr. Coke's request, became a bishop of the Methodist Episcopal Church in America. The second was given to quackery and chewing tobacco, never preaching without a quid in his mouth. This filthy practice betrayed him into the love of drink; and he fell into disgrace the following year. The third also desisted from preaching at the same time; not through immorality, but fickleness of mind.

The Norwich Society was very poor. "A family," says Dr. Clarke, "lived in the preachers' house, and provided for the preachers at so much per meal, and the bill was brought in to the stewards' and leaders' meeting at the end of the week, and discharged: and he was most certainly considered the best preacher who ate the fewest meals, because his bills were the smallest. In this respect Mr. Clarke excelled: he took only a little milk to his breakfast, drank no tea or coffee, and took nothing in the evening. Hence his bills were very small. Sometimes, but not often, the preachers were invited out; and this also contributed to lessen the expense."

This house was miserably provided with the most ordinary conveniences of life. Mr. Clarke, following the example of the

\* The round of this circuit comprised a journey of two hundred and sixty miles. It extended into different parts of Norfolk and Suffolk, and included the following places: Norwich, Yarmouth, Lowestoffe, Loddon, Heckingham, North-Cove, Teasborough, Stratton, Hardwick, Thurlton, Haddiscoe, Beccles, Wheatacre, Lopham, Diss, Wartham, Dickleborough, Winfarthing, Barford, Hempnol, Besthorpe, and Thurne. There being four preachers, each of them passed one week of the month in the city, and three weeks in the country.



apostle Paul, wrought with his own hands for its improvement. At the expense of twopence and a little labour, he restored the bellows, which were in the last stage of pulmonary consumption, and supplied the place of a worn-out cinder-sifter by drilling holes through the bottom of a superannuated saucepan. To mend the poker, which had been consumed to the stump, was beyond his power; but the circuit-stewards, stimulated by his example, took heart, and had it new bitted. In this city, also, he complied with the rule of Conference, which says, "Be not above cleaning your own shoes, or those of others, if need be," performing this office for his brethren as well as himself. The marvel is, that his brethren permitted him \*

During his stay in Norwich, he was invited to breakfast by a member of the society, who, after having given him directions to the place of her abode, suggested a doubt whether he could read sufficiently well to make her instructions available. This incident affords evidence of the exceeding ignorance, not of the preachers, but of the members of the Methodist Societies at that period. Few of the early preachers were deficient in the rudiments, at least, of an English education.

The Norwich circuit was not lower in intellect than in piety. There was no place in it where religion flourished. Even amongst the Methodists hyper-Calvinism notions had to a great extent superseded the just foundation of a sinner's hope, many of the local preachers and of the leaders having imbibed and propounded antinomian sentiments. Mr. Wesley soon found out that his comprehending scheme was a vain one; and that it was impossible to include decided Arminians and decided Calvinists in one society. The low state of the Society in Norwich was not without exceptions; and in the course of the year during which Mr. Clarke laboured there, religion revived a little, principally, he states, through the preaching of entire sanctification.

The rigours which Mr. Clarke endured at Kingswood were light compared with some of his hardships in the Norwich circuit. There being but one horse for the four preachers, they were obliged to travel much on foot. It must indeed have been "curious," to see him set off, with his saddlebags tied upon his back. In most parts of the circuit, the accommodations were miserable. Sometimes, and that during a hard winter, he lodged in a loft, through the floor of which he might observe all that passed below; and sometimes in an out-house, in which for years there had been no fire. These hardships, and even worse,

\* Dr. C. was not above performing any service, however humble. In the Shetland Isles, in 1826, he superintended the building of a *necessary* appendage to the preachers' house.



were the common lot of the early Methodist preachers, who seldom dwelt in ceiled houses, or partook of any but the humblest fare.

At a subsequent period, Dr. Clarke, in endeavouring to reconcile one of the missionaries in Shetland to his lot, thus addressed him:—"I well know what yourself and brother Dunn must suffer through the want of many of the necessities of life, and particularly through innutritive food, and bad, or no beds. I have suffered in this way often. You cannot imagine how destitute we were, in many cases, about half-a-century ago, when I came into the Methodist Connexion: both these were common. I have often lodged in out-houses, in the coldest weather, without fire, and with scarcely enow of clothes to keep the vital spark in existence." Again:—"Were God to restore me to youth again, I would glory to be your companion, to go through your thick and thin; to lie on the ground, herd with the oxen, or lie down on a bottle of straw, as I have been obliged to do in former times." To another preacher, whilst in the Norman isles, he wrote:—"I know what it is to travel a severe circuit in England, and to be frequently in such destitute circumstances as not to have the very necessities of life, and to be exposed to the extremes of weather."

At this early stage in the history of Methodism, the stipend of a travelling preacher, if a single man, was three pounds a-quarter. Out of this pittance he had to provide himself with clothes and books; with every necessary, in fact, save food and lodging; besides paying one guinea per annum towards the support of superannuated brethren and preachers' widows.

In October, 1783, Mr. Wesley paid his annual visit to Norwich. His young follower was much refreshed by his conversation and discourses, of most of which he preserved outlines. "In one of these," he observes, "the charge of enthusiasm—a charge frequently brought against the Methodists by the ignorant and the malevolent—was retorted upon the major part of the religious professors of the day. The enthusiasm which Mr. Wesley reprobated was that which consisted in expecting salvation as an end without using the means that lead to it—in expecting pardon, holiness, and heaven, without prayer, repentance, faith, and obedience."

Mr. Clarke considered Norfolk the most ungodly county he had ever visited; but he had not yet visited many counties, or he would probably have found that it was not particularly remarkable in that day of general indifference to religion. The great sin of the Norfolk people was the profanation of the Sabbath, which was a day of pleasure in the country and of business in the town. Even professedly religious people bought and sold without

remorse. Against this awful licentiousness, Mr. Clarke lifted up his voice. Whenever he heard of a Methodist being guilty of it, he visited him, and exacted a promise of reformation. Scarcely a Sabbath passed without disturbances at the Methodist chapel at Norwich. Mr. Wesley himself was mobbed. Mr. John Hampson, senior, was with him. "This man," says Dr. Clarke, "was of gigantic make, well proportioned, and of the strongest muscular powers." Of these endowments he was not unconscious, nor backward to exert them. He assumed an attitude of defiance, when Mr. Wesley, whose mode of quelling the fury of a mob was by the exhibition of an overawing calmness of demeanour, entreated him to use no violence. "Mr. Hampson replied, with a terrible voice like the bursting roll of thunder, 'Let me alone, Sir; if God has not given you an arm to quell this mob, he has given me one: and the first man that molests you here, I will lay him for DEAD!' Death itself seemed to speak in the last word—it was pronounced in a tone the most terrific. The mob heard, looked at the man, and were appalled: there was a universal rush, who should get off soonest; and, in a very short time, the lane was emptied, and the mob was dissipated like the thin air. Mr. Hampson had no need to let any man feel even the weight of his arm. For such times as these, God had made such men." The concluding remark does not accord with the language of Christ to Peter, when he had resorted to physical force, nor with any precept of the Gospel.

In Norwich, Mr. Clarke heard two female preachers, Miss Sewell and Mrs. Proudfoot. He was not prepossessed in their favour; but, after having heard them, and satisfied himself that they had been made useful in various places, he was constrained to concur with "a shrewd man," who said, "An ass reproved Balaam, and a cock reproved Peter; and why may not a woman reprove sin?" But a woman might reprove sin without presenting herself before a large audience. Mr. Clarke did not think, however, that a call to preach could ever exempt a woman from those domestic duties which devolve upon a wife, a mother, or a daughter.

While in Norwich, Mr. Clarke corresponded on religious subjects with Miss Elizabeth Cooke, member of a family with which he became acquainted in the Bradford circuit, and with which he subsequently formed a matrimonial alliance. The following letter illustrates his early knowledge of experimental Christianity.

*"Heckingham, May 18, 1784.*

"My Dear Sister,

"I received yours on the 15th inst., but could not conveniently return you an earlier answer; and to do it even now with propriety, has puzzled me a good deal.

“I have (I think) tolerably clear conceptions of your state ; but how to transfer my sentiments on it to you, appears to me nearly impracticable. There are some, I suppose, who can better express the language of the heart in writing than in conversation ; but this is directly the reverse with me. Were I present, I think I could speak to my own satisfaction and to your instruction ; but, since the privilege of conversing face to face is of necessity denied, I must endeavour, through Divine assistance, to speak as well as I can in the way which is afforded me.

“You give me to understand that your distresses and spiritual exercises continue still the same, if not worse. I believe that the arch foe, whose business it is to deceive and betray souls, has given you many ideas respecting your state which are absolutely false ; and, by receiving and indulging these, you have heightened your misery, dishonoured God’s love and faithfulness by unbelief, and Gordianized the knot which Satan had at first but slightly tied : and then, to render bad worse, you seem ready to indulge the soul-distressing suspicion, that your case scarcely admits of a remedy. If true, you are possessed of a noble spirit of resistance, being determined rather to die fighting than yield to the enemies of God and your soul. This is an inestimable blessing ! but how you can maintain it, and at the same time make such dreary conclusions respecting your state as you sometimes do, would be a mystery to me, did I not bring God into the question. What adds worth and prevalency to a spirit of resistance, is, I apprehend, the belief of a probability or possibility of conquest ; and, though there may be much uncertainty connected with all these, yet still such a belief, either greater or less, is indispensably requisite to influence and preserve such a spirit. But what surprises, and sometimes distresses, me is, that you seem occasionally to have almost relinquished this belief ; and yet you resist ! Here is the mystery ! Could you join this spirit and this confidence together, you would soon be a prevailing conqueror ; for all things are possible to them who believe. A valiant soldier going to battle has only a probability or possibility of victory, yet even this urges him on to fight ; but your case is abundantly better than his ; for you have a demonstrative certainty, and an indubitable assurance, that you shall conquer, if, with confidence in Jesus, you persevere to resist. The demonstrative certainty of your victory is founded on this, that God has delivered others who were involved in similar difficulties ; and this certainty is still strengthened by considering, that whatsoever of this kind God has done for others, he is, undoubtedly, willing to do for you ; and this proposition will hold you amidst all sophisms, while Jehovah’s word assures you that he is no respecter of persons. Strive, therefore, my dear Sister, to be



properly rooted and grounded in this, and God shall be glorified, and your soul shall enjoy the heaven-born effects thereof. Secondly, you have an indubitable assurance also of victory; and this is founded on the promise and oath of the living God, Heb. vi. 18, and you are certainly one of the persons there described; and these are afforded you, not only to give you a strong assurance of victory, but also Divine consolation, even while sustaining the dreary conflict; but of this you often rob yourself, by frequently giving way to unbelief, and its near ally and concomitant, despondency. To doubt the word of the God of truth, is unreasonable as well as ungrateful; but to disbelieve his oath, would be impious.

“A Deist disbelieves the Scriptures, because he thinks he has sufficient evidence to convince him that they are not of Divine origin; but for a person who has an interest in Christ (as you really have), and who has found this word accompanied by the demonstration of the Spirit, to disbelieve a part of that word, the whole of which, collectively considered, you scruple not to assent to, is worse than Deism, or is, at least, a refined species of it. Those promises, my Sister, which refer most to your present state, you are called on more immediately to believe, and to plead them earnestly with God, till they are all yea and amen to your soul through the blood of the covenant: and so here, as God has spoken them, and gave his oath to confirm them to such doubters as you and I, as surely will he fulfil to the joy of our souls, if we look to their accomplishment as directed: for such persons never find the promise vain. For your comfort I would direct you to read the 31st chapter of Jeremiah, which I believe is suited to your state; and observe in the 19th verse, how the Lord takes notice of the distresses of Ephraim. ‘After I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded,’ &c. But what is the answer of the God of love to Ephraim’s doleful confession and complaints? ‘Is Ephraim my dear son? Is he a pleasant child? for, since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord,’ verse 20. One thing, which, I suppose, adds to your distress is, that you entertain unfavourable ideas of the God of grace; you perhaps look on him as a God seated on a throne of inexorable justice, and his right hand armed with the thunderbolts of vengeance; but all this I believe to be absolutely wrong. But suppose you think that this is right, and that your heart and conscience seem to confirm it, yet none of these prove it at all: ‘for as the heavens are higher than the earth, so are my ways above your ways, and my thoughts above your thoughts, saith the Lord.’ Send all these



gloomy apprehensions, therefore, to the pit—whence alone they have originated, and dare to look on God as your reconciled Father in Christ, and the throne of justice as having no demand against you, being propitiated by the blood of atonement. Such views as these will tend to excite love, gratitude, and confidence, and, consequently, will be the means of removing the opposites of these graces. As you still continue to reason on your state, Satan, who is a very subtle and experienced disputant, will involve you, by his plausible insinuations, in endless dilemmas and inextricable mazes. He well knows where to attack you with the greatest advantage; and this I think he does by giving you false premises to reason on, artfully hiding himself: you proceed to deduce inferences from them, not considering that, the premises being false, the inferences must, of necessity, be false also; and, after you have done this, you perhaps adduce arguments to prove the validity of the things inferred, and then, to complete all, transfer the whole to yourself, and so far accomplish Satan's end, by wounding faith, and strengthening unbelief, which you justly observe to be the foundation of the Satanic throne. When such things as these occur, you ought immediately to examine them after this manner, 'Have these things a tendency to encourage my soul by increasing my confidence in, and dependence on, God?' and if, on examination, you find they have not this tendency, cashier them directly, as invented and injected by the policy and malice of the accuser of the brethren, whose aim is to subvert and destroy your soul; and then apply simply unto Jesus, and commit your cause into the hands of the wonderful counsellor, and beg him to plead it for you; and this he will do, and effectually answer all the accusations which are brought against you. When you have done this, you have acted consistent with the exhortations of the wise man, who says, Prov. iii. 5, 6, 'Trust in the Lord with all thine heart, and lean not unto thine own understanding,' &c.

"You are perhaps tormented with a fear that the Lord has departed from you, and his favour forfeited, never to be recovered; but I think there are many evidences to prove the contrary. That God is not departed from you is evident from your earnest pantings after that holiness with which he is peculiarly delighted, and these desires could neither be repressed nor continued, but by the operation of the Spirit of God. When this is stated in the form of an argument, it stands thus: Desires and longings after holiness proceed alone from the Spirit of God. But you have these desires and pantings after holiness. Ergo, God is not departed from you. Thus far it is evident that your case is good.

"Again, that you are in the favour of God may be proved

from your love to and fear of him. The fear of God you have, and this causes you to abstain from every appearance of evil, and to choose death itself rather than offend him; and it is further evident that this fear of which you are possessed, is a filial fear; for it causes you to hate iniquity, as well as to abstain from it, and induces you to follow after that which is good: consequently, a principal constituent of that fear is love.

“Oh! my dear Sister, be encouraged to go forward; endure hardness as a good soldier of Jesus Christ, for salvation is now nearer than when you first believed, and your Redeemer will speedily come to you, in the fulness of the blessing of the Gospel of peace.”

While in Norwich, Mr. Clarke laboured much to improve his mind during the little leisure which he could command. Greek and Latin were, as we have seen, proscribed; but he made some progress in French and Hebrew. He read Mr. Wesley's Philosophy, which disgusted him with the horrid doctrine of unconditional reprobation. In Lowestoffe, especially, he met with kind friends, two of whom, the late Mr. Thomas Tripp and Mr. Thomas Mallitt, entertained him as a son, and allowed him the use of their libraries. “Had I received no other spiritual good,” says the Doctor, “than what I received through the means of Mr. Tripp and Mr. Mallitt, I should still have ample reason to thank God, that my lot was cast that year in the Norwich circuit, with which Lowestoffe was then united. I was very young and inexperienced; and those two men were eyes to the blind, and feet to the lame.”\*

\* “From Mr. Tripp,” says Dr. Clarke, “I was favoured with many anecdotes relative to the travail of his soul. I shall relate a short one because I think it may be of use:—Some zealous Baptists, who placed full as much dependence on immersion as their creed required, were continually teasing him with a profusion of such arguments as are generally used in favour of being dipped. At last the subject formed itself into a powerful temptation, with which the peace of his mind was for a time considerably troubled. Though he was satisfied that he had both the shadow and the substance, the outward and visible sign with the inward and spiritual grace, yet he thought the best way to get rid of the temptation, and silence certain scrupulous clamours which had been excited in his mind, was to get dipped; as he conceived that in this there could be no harm, and that afterwards there could be no pretence for the continuance of those scruples, which should be thus met and silenced on their own ground. As his religious experience was well known, and he had at that time been of considerable standing in the church of God, he was afraid that if this were known it might be the means of stumbling others and turning them out of the way. He could not expect a Baptist minister to do this privately for him, as this was inconsistent with the end which they profess to have in view by ministering baptism: he at last thought of a method of dissolving the difficulty. Having made earnest prayer and supplication to God in his chamber, he walked down to the beach, which was very near his own dwelling, and having

Though Mr. Clarke's labour in the Norwich circuit was severe, and he suffered numerous privations, yet his strong sense of duty, and the affection of the people, bore his spirit triumphantly through. He preached four hundred and fifty sermons in this circuit in eleven months: good was done, though not in a remarkable degree; and he lived in harmony with his colleagues.

On the 7th of August, 1784, he received from the Leeds Conference his appointment to St. Austell. He performed this journey (four hundred miles) on horseback, with one guinea which had been sent him, and half-a-crown in his own purse. The keep of his horse requiring nearly all his cash, he was obliged to content himself with very meagre and scanty diet, a penny loaf serving him for both breakfast and dinner.

At St. Austell, his colleagues were Messrs. Francis Wrigley and William Church, with the former of whom he had laboured in the Bradford circuit. His new sphere of exertion included the eastern part of Cornwall, from shore to shore, and consisted of forty regular stations, besides others occasionally visited.\* This circuit, like the former, and, indeed, like most of the circuits at that period, was a very severe one—the riding

stripped him as if intending to bathe, he waded into the water to a considerable depth, and then said, 'Thomas, I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost;' and, having so said, he dipped himself thrice over the head, returned to the shore, and thus finally terminated the temptation, and the ceremony to which it gave birth. I feel no scruple to recommend the same measure to any person in the same circumstances; and advise them never to put themselves into the hands of those who wish them to adopt their plan of baptism, that they may exhibit them publicly, and thus glory in their flesh."

In a postscript to this account, which Dr. Clarke published in the *Methodist Magazine* of 1811, he adds the following explanatory note:—

"No reflection is here intended on that denomination of Christians called Baptists; nor on their mode of administering baptism. The reference is to a most shameful and unprincipled intrusion into the peace of a religious society, by a person, wholly, I take for granted, unauthorized, even by persons of his own persuasion; who endeavoured, by disgraceful arts, to raise up a people for himself out of other religious societies; and by his trade of proselytism, separated the worshipping husband and wife, &c. This person, when he made a proselyte, took care to make him the instrument of making others, by exhibiting him in the most public manner, and glorying in the conquest he had made. No regular Baptist church would have suffered such conduct, much less would the body of that denomination of Christians; which, considered as a religious people, are as respectable, zealous, pious, and useful, as most people in the land."

\* The circuit included the following places:—St. Austell, Meragizzey, Tywardreath, Lostwithiel, Port-Isaac, Camelford, Trenarren, Trewint, Sticker, St. Stephens, St. Ewe, Polglaze, Tregony, Polperro, Liskeard, Fursnuth, Penfurder, Pelynt, Meadows, Ruthernbridge, Trelill, Amble, Grampound, Tresnear, St. Tiddy, Bodmin, Gunwen, Bokiddick, Fowey, St. Teath, Trewalder, Delabole-Quarry, Landreath, Broadoak, Trenarrand, Bocaddon, Tintagel, Michaelstow, St. Minver, and Padstow.



constant, the roads bad, and the accommodations worse; but there was this difference between them: in Norfolk, religion was at a low ebb; in Cornwall, there existed that spirit of hearing for which that county has ever been remarkable. The toils and privations endured by the preachers, were compensated by a large measure of success. The chapels were incapable of containing the crowds that came; and, almost every week, Mr. Clarke was obliged to preach in the open air.

Among those whom Mr. Clarke had the satisfaction of receiving into the Society, was Mr. Samuel Drew,\* who had then nearly completed his apprenticeship. Dr. Clarke has justly styled him, "one of the first metaphysicians of the empire, a man of primitive simplicity of manners, amiableness of disposition, piety towards God," and benevolence to men, seldom to be equalled; and for reach of thought, keenness of discrimination, purity of language, and manly eloquence, not to be surpassed in any of the common walks of life." Nor was Mr. Drew the only remarkable man whom Mr. Clarke admitted into the Methodist Society in Cornwall. He admitted Mr. George Michal, inventor of the patent window frame; Mr. Joseph Avar, a magistrate in Prince Edward's Island; and several others, who have since become distinguished in literature and mechanics.

Mr. Clarke met with very inhospitable treatment from a farmer at Trego. In this place, a small society had been formed, which met at the farmer's house. Mr. Clarke was to preach there on the night of his arrival, and the next morning. The farmer's wife had set before him the remains of an apple-pie, the crust of which was "almost impenetrable to knife or teeth," when he himself entered; and a strange dialogue ensued. For some reason which does not appear, the farmer had resolved he would have no more Methodist preaching; and he insisted upon Mr. Clarke's immediate departure. There being no alternative, he saddled his horse and departed; but not before he had literally wiped off the dust of his feet against the inhospitable man. This was the last time that the poor churl had a Methodist preacher beneath his roof, or before his door. "Ruin," says Dr. Clarke, "came upon him, his family became corrupt, and were finally scattered; and he died not long after."

"At Launceston," says Dr. Beaumont, "a persecutor, of gigantic stature and unbounded rage, determined to take away the

\* Mr. Drew, like Bloomfield the Poet, Dr. Carey the father of modern missions, and Gifford the translator of Juvenal, was originally a shoemaker. Nor was he the only famous Wesleyan Methodist who followed that calling in early life. Mr. Samuel Bradburn, who has been styled the Bradbury of his times, and Mr. Thomas Oliver, the author of that noble ode, "The God of Abraham praise," were of the same "gentle craft."

life of this zealous evangelist; and for this purpose filled his pockets with large stones, that he might, as he expressed it, 'dash out the brains' of the preacher. On arriving at the place with this awful intent, he found Mr. Clarke in his sermon; and he thought that, before he executed his purpose, he would listen to a few words. Whilst listening, he suddenly fell down, as if he had been shot. The immediate result was, the saving of the preacher's life—the final issue, that of his own soul."

In the winter of 1784, Mr. Clarke met with a dangerous accident. A gentleman of Bradford, in Wiltshire, presented him with a horse, which was represented to be an excellent chaise-horse. Mr. Wesley, who stood by, proposed to make an exchange, giving Mr. Clarke one of his own horses, which was often restive in the traces. The offer was readily accepted, Mr. Clarke being too happy to possess an animal which had belonged to one whom he so much revered. It fell down almost every time it was ridden, and Mr. Clarke was often urged to sell it; but he refused, because it had been Mr. Wesley's. On the 17th of December, it fell as usual, and Mr. Clarke, pitching directly on his head, lay for some time senseless. Eventually, however, he reached the house to which he was going. The next day, he was bled. Some of the vertebræ of the spine had been injured, and he did not wholly recover for some years. No argument was now necessary to prevail with him to part with his horse. It was exchanged with a farmer, who, for Mr. Wesley's sake, readily promised to use it well.

Mr. Clarke's popularity in Cornwall was very great. "To this day," says Dr. Beaumont, in his eloquent discourse on occasion of Dr. Clarke's death, "to this day his name in that county is held absolutely sacred; I was lately on a tour through it, and found that everywhere it was as ointment poured forth." At St. Austell, he was obliged, on one occasion, to enter the chapel through the window, and literally walk upon the shoulders of the people to the pulpit. His usefulness was in proportion to his popularity. The additions to the society were numerous, the edification of the church was manifest; and even the vicious and the profligate were restrained within the bounds of decency. In a letter to Miss Elizabeth Cooke, he gives, under date of Feb. 20, 1785, the following account of the fruit of his labours:—

"Among the children there is a most blessed work; numbers of them, being made sensible of their need of Christ, have set their feet in the paths of the Lord, and are running with steady pace to their heavenly Father's kingdom, and are (contrary to the nature of things) turned fathers to the aged. You may remember that I wrote to you something concerning a Magdalene whom I admitted into society; her character was so bad before

that almost the whole society opposed her admittance, some threatening to leave the class. I withstood them all, and proclaimed from the pulpit that I would admit the most devillike souls in the place, provided they cast aside their sins, and would come to Jesus. After she had been hindered some little time, she at last got leave to meet; and oh! how wonderfully did God confound the wisdom of the prudent—ever since has she walked and spoken agreeably to her profession.

“At St. Austell, the Lord has lately laid to his hand, and there is such a revival now in it as I have never seen in any place before. Numbers are lately joined; and our chapel, though the largest in the circuit, is so filled, that the people are obliged to stand on the seats to make room: yet, after all, numbers are obliged to return home, not being able to gain admittance. Last Sunday night I preached there, and was obliged to get in at the window in order to get to the pulpit,—there being almost an utter impossibility of getting to it any other way.”

Mr. Clarke had little time for reading at St. Austell; but that little was diligently employed. To his other pursuits, he added the study of chemistry, in which he was enabled to make experiments, having access to a friend's laboratory. He even entered upon the study of alchymy; not, of course, in the delusive hope of finding the philosopher's stone, but that he might enlarge his knowledge of the operations of nature. It “served, also, to divert his mind from that intensity of thought on other matters which before was preying upon itself.” He derived much consolation under his sufferings, and much instruction in his studies, from the friendship of Mr. Richard Mabyn, of Camelford, a gentleman of deep piety and considerable information. Mr. Mabyn's house he then regarded as “his only home on earth;”<sup>\*</sup> and their friendship continued uninterrupted till that gentleman's death. Dr. Clarke describes him as “amicus certus, qui *in re incerta* cernitur;” and, writing to him in 1810, he thus frankly acknowledges his obligations to him:—“I may say, that but few hours together have elapsed, since the year 1784, in which I have not thought of you and my most affectionate mother

<sup>\*</sup> In a letter to his friend Mrs. Comer, of Liverpool, dated Aug. 11, 1832, Dr. Clarke says,—“Far as I have travelled, I had, out of my own family, but few places which I could call *homes*, and in which I could feel at home:—the first and longest was yours, in which I never received an unkind word, nor saw an unkind look. Of my other *homes*, I shall not speak particularly:—one was of your finding for me, and turned out to be all that you could wish, and indescribably more than I could ever deserve. And when these homes were out of reach, another was found for me at Bayswater, near London. These *homes* remain to me at the present day! and in these respects, no man on earth, as I think, is more privileged than I! Hallelujah! Amen.”



Mabyn. I have this to say further, that I never thought of you without a blessed mixture of gratitude as to my benefactor—reverence to my teacher—warm affection as to my parent—and delight to my friend. All these characters you have long borne to me; and I thank God that I hope I duly feel the obligation. You were, under God, the guide of my youth, and in many, many things, the director of my ways. I have often praised God, because I found in you a father and a friend; and from circumstances I have often seen that God made you his especial minister to me for good.”

Mr. Clarke’s labours in St. Austell were so incessant and severe, that his constitution seemed to sink under them. Besides numerous exhortations, he preached five hundred and sixty-eight sermons, and travelled many hundreds of miles, during the eleven months. He preached out of doors in all weathers, frequently twice, and sometimes even thrice, on week-days; and, three Sabbaths out of four, he regularly delivered four sermons in as many different places, riding a considerable distance in the intervals. These great exertions, together with the hurt which he had received, undermined his health: his appetite failed, his strength declined, and he frequently bled copiously at the nose. His friends feared for his life; and he himself thought that he should not long survive. Happily, however, these apprehensions were not realized.

In August, 1785, when the Conference was held in London, Mr. Clarke was appointed to Plymouth-Dock.\* Mr. Wesley had consented to his remaining at St. Austell a second year; but a division had occurred in the Plymouth Society, and it was thought that Mr. Clarke would counteract the influence of the disaffected party. His colleagues were Messrs. John Mason and John King, with whom he laboured in the utmost harmony. In the course of the year, the society was doubled, and some of the seceders returned. The congregations were immense; and multitudes of sailors flocked from the dock-yard, and from the ships in the Hamoaze, to hear the Gospel. Among others, Mr. Cleland Kirkpatrick, who afterwards became a travelling preacher, was brought to God. He had lost an arm in an engagement with the famous Paul Jones, and was cook in the *Cambridge* man-of-war.

In those parts of Cornwall within his circuit, Mr. Clarke formed several new societies. He was invited by John Nile, a farmer, in the parish of Linkinhorne, to preach in his house,

\* This circuit included the following places, partly in Devon, partly in Cornwall:—Plymouth-Dock, Torpoint, Stonehouse, Plympton, Tavistock, Launceston, Trelabe, Tregear, Ex, Burrowcot, Dixbeer, Collory, Altarnun, Beeralston, Hull, Pitt, and Butternelle.

there being no church within three or four miles. The invitation was eagerly accepted. Many sinners were converted, and a society was formed; but Nile himself, as Mr. Clarke relates, in a letter to Mr. Wesley, remained without a satisfactory assurance of the Divine favour, though he too had been for some time under conviction of sin. One night, however, he felt an unaccountable impression, urging him to visit his turnip-field. On going thither, he caught a man in the act of filling a sack with turnips. Nile turned out the stolen property, and, selecting such as were seed-turnips, returned the rest into the sack, which he assisted the thief to place upon his shoulder; and then, bidding him steal no more, but, if at any time he should be in distress, come to him, and he would relieve him, he let him go. "Having thus dismissed the poor trembling sinner," continues Mr. Clarke, "he went into private, and began to wrestle with God in earnest prayer. The Father of mercies instantly heard him, and filled his soul with a clear evidence of his pardoning love, which he holds fast to the present day. Thus, having forgiven his brother his trespasses, his heavenly Father also forgave him."

Mr. Clarke preached in Plymouth-Dock (now Devonport) at five o'clock in the morning throughout the year; and used to go about in the dark winter mornings, with his lanthorn, to awake those who, as he thought, should attend the preaching. Mr. Wesley averred this to be "the glory of the Methodists," and said, "Whenever this is dropt, they will dwindle into nothing!"

A choir of singers, which had been formed in Plymouth-Dock, gave some trouble to the officers of the chapel and of the society. The trustees having refused to accommodate them with a certain seat which had been previously engaged by a private individual, they secretly agreed that they would cease to sing, still, however, attending in the pew assigned them. When Mr. Clarke, who was the preacher, gave out the hymn, the singers were silent, and, imagining that they had not heard the page, he repeated the announcement. Still they kept silence; and he himself was obliged to raise the tune. The same process was repeated when the other hymns were given out. Mr. Clarke saw that the choir were out of humour, and afterwards learned from the trustees the reason why they had resolved that "Almighty God should have no praise from *them*!" This "ungodly farce" being repeated, the trustees provided a person to raise the tunes. "The liveliness and piety of the singing," says Dr. Clarke, "were considerably improved; for now, the congregation, instead of listening to the warbling of the choir, all joined." This was not the only occasion on which Mr. Clarke had reason to question the propriety of forming choirs of singers in chapels. He has declared that he never knew an instance in which they did not introduce dis-

turbance. He was opposed to everything which tends to make the congregation mere listeners to the singing. For this reason (and especially when their introduction was contrary to the wishes of the people assembling in the chapels in which it was proposed to put them), he strongly objected to organs.\* But certainly choirs of singers and bands of instrumentalists are much the greater evil of the two.

On visiting Plymouth, in after years, Dr. Clarke preached to

\* The following are Dr. Clarke's recorded sentiments on this subject:—

“Musical instruments in the house of God are, at least, under the Gospel, repugnant to the spirit of Christianity, and tend, not a little, to corrupt the worship of God. Those who are fond of music in the theatre, are fond of it in the house of God, when they go thither; and some, professing Christianity, set up such a spurious worship, in order to draw people to hear the Gospel. This is doing evil, that good may come of it; and, by this means, light and trifling people are introduced into the church of Christ; and, when in, are generally very troublesome, hard to be pleased, and difficult to be saved.

“Did ever God ordain instruments of music to be used in his worship? Can they be used in Christian assemblies according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used anywhere in the apostolic church? Does the use of them, at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that bands of musicians, either in their collective or individual capacity, are more spiritual, or as spiritual, as the other parts of the church of Christ? Is there more pride, self-will, stubbornness, insubordination, lightness, and frivolity, among such persons, than among the other professors of Christianity, found in the same religious society? Is it ever remarked, or known, that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies which have, and use, instruments of music in Divine worship, are more holy, or as holy, as those societies which do not use them? And is it always found that the ministers which affect and recommend them to be used in the worship of Almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious, where no word or sentiment is, or can be uttered, be considered as giving praise to God? Is it possible that pipes or strings of any kind, can give God praise? Can God be pleased with sounds which are emitted by no sentient being, and have, in themselves, no meaning? If these questions cannot be answered in the affirmative, then, is not the introduction of such instruments into the worship of God antichristian, calculated to debase and ultimately ruin the spirit and influences of the Gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice, against them? The argument, from their use in the Jewish service, is futile in the extreme, when applied to Christianity.”

“I have no doubt but the gross perversion of the simplicity of Christian worship, by the introduction of various instruments of music into churches and chapels, if not a species of idolatry, will at least rank with will-worship and superstitious rites and ceremonies. Where the Spirit and unction of God do not prevail in Christian assemblies, priests and people being destitute of both, their place, by general consent, is to be supplied by imposing ceremonies, noise, and show.”



an unusually large congregation, of which we have in one of his letters the following account:—

“I preached at Plymouth-Dock to a wonderfully mixed congregation. I believe every minister in the place was present. ‘What shall I do to be saved?’ was the text. I suppose I spoke almost two hours, and the silence in the chapel was like death. All the ministers of different classes and parties followed me into the preacher’s house, and, with one voice, began to thank God for the demonstrations which had been brought before them that evening, and earnestly pressed me to write and publish my sermon. He who was reckoned the most rigid Calvinist in the place, said, ‘I will take 200 copies for my own congregation.’ The Baptist minister said, ‘I will take 250 for mine;’ another said, ‘I also will take 200;’ and another, ‘I will take 500;’ and so on. Thus, you see, I might have made a gainful bookseller if I had had my sermon ready; but of what I preached, I had never previously written one line, even by way of plan or notes.”

It was while in this circuit, that Mr. Clarke was induced to retract his rash vow concerning Greek and Latin. Here, too, he had more leisure than in any of his previous appointments. Mr. Hore, a naval officer, lent him Chambers’s Encyclopædia, of which he made himself master. He commends it as superior to every work of a similar description; and affirms, that, if so enlarged as to comprehend the advanced state of science, without departing from the original plan, it would be infinitely preferable to the very voluminous works which have since been published. His Hebrew studies were greatly promoted by the acquisition of Leigh’s *Critica Sacra*, and still more by an early sight of Dr. Kennicott’s edition of the Hebrew Bible, for which he was indebted to the author’s sister, a resident in Plymouth-Dock. From this laborious work he derived his first knowledge of biblical criticism.

Mr. Clarke also derived many advantages from the society of his senior colleague, Mr. John Mason, who, judging from the manner in which he speaks of him in his Letter to a Preacher, and in the character of him, which, upon his death, in 1810, he drew up at the request of Conference,\* was as a Methodist preacher, a remarkable man; for he was extensively read in general and ecclesiastical history, and was well versed in anatomy, medicine, and natural science. In botany he greatly excelled, having formed large collections, of which one of English plants was particularly complete. Notwithstanding these attainments, he never neglected his ministerial duties, but laid everything under contribution to his theological studies. “From him,” says

\* Vide *Wesleyan-Methodist Magazine*, vol. xxxiii., p. 357.

Dr. Clarke, "I learned how to demean and behave myself, in civil and religious society." He died at the age of seventy-eight, residing at West-Meon, in Hampshire, some years before his death. He presented to his friend Clarke a *Hortus Siccus*, in forty-three volumes, octavo: his fossils, minerals, and plants, were scattered and lost.\*

\* From this excellent man, Mr. Clarke had a striking anecdote, which he has related, concerning quack medicines. A man and his wife, members of the Methodist Society in Portsmouth, became addicted to the use of Godfrey's Cordial. They took it to cure some little disorder of the stomach; and it operated so comfortably, that they resorted to it on every occasion of the slightest pain in that region. In process of time, ordinary doses had no effect; and so rapidly did the habit grow upon them, that "scores of pounds" were expended in maintaining it, and, money failing, furniture followed, until, reduced to absolute want, they were driven to the poor-house. Their fellow-members of the Methodist Society, compassionating their unhappy condition, the rather because they themselves seemed to be penitentially sensible of their past error, proposed a collection for their relief; and a considerable sum was raised, by means of which they were set up in a respectable shop. For some time their affairs prospered, and they maintained their steadfastness: but, at last, the wife, feeling or apprehending a return of her old complaint, suggested the propriety of resorting to its ruinous remedy. Her husband resisted; but she thought that sad experience would prevent them from abusing so *valuable* a compound. She triumphed—the cordial re-appeared—their love of it returned in full force, and their lives were ended in the workhouse.

## CHAPTER V.

*Mr. Clarke is appointed to the Norman Isles—His reluctant Acquiescence—Commencement of his Engagement with Miss Mary Cooke—He sails for Jersey—Remarkable Christians—Mr. Clarke's Health declines—Visits England—Reproves Swearing on his Return—Mr. Wesley visits the Norman Isles—Mr. Clarke accompanies him on his Return to England—Remarkable Answer to Prayer—Visits the Cookes at Trowbridge—Mrs. Cooke's Objections to his marrying her Daughter—Mr. Clarke returns to his Station—Narrow Escapes from Shipwreck—Account of his Studies—Marries Miss Mary Cooke—Persecutions in Guernsey and Jersey—Striking Exposition with a Mob—Narrow Escape from being frozen to Death—Mr. Clarke the first Methodist Preacher who visited Alderney—His Adventures and Labours there—His subsequent Visits—His want of congenial Society in the Channel Isles—His Progress in Study—Is enabled to purchase Walton's Polyglott.*

THE Society in Plymouth would have gladly retained Mr. Clarke a second year; but it was ordered otherwise. Mr. Robert Carr Brackenbury, a Lincolnshire gentleman of fortune, who ranked as a Methodist preacher, had lately established his family in the isle of Jersey, where, as in the other Norman isles, he had preached with some success; and, at the Conference of 1786, he applied to Mr. Wesley for an assistant preacher. Mr. Clarke, having some knowledge of the French language, was appointed. In the prospect of his new station, he thus wrote to Mr. Brackenbury:—"With regard to my destination for the islands, I think I can say, that as far as God gives me strength, I am willing to work with it; but this I would observe, that if my profiting the people must be suspended till I am able to preach in French, my lot will be almost insupportable: as far as possible I endeavour to suspend my judgment till I see further into these matters. I am still willing to accompany you to the islands: I desire only to live to receive good, and do good; and it matters little to me what department of the vineyard I am in, if these ends be accomplished: I feel 'God is here,' and this is a powerful incentive to obedience, and renders duty delightful: my soul wishes to express in its nature, and its whole deportment, the image of God. May I be eternally thankful to him who has done already such marvellous things for me."

This appointment, it is evident, was not made with his own approbation, and he never became thoroughly reconciled to it. He was ambitious of a more extensive sphere of labour; and he seems



to have doubted the fairness of the manner in which his appointment had been brought about. "Had Mr. Wesley appointed me (he observes, in a letter to Mr. King, one of his colleagues at Plymouth), it is probable I should have had little doubt; but I have been credibly informed by Mr. Day, that Mr. Wesley had no hand in the affair." Mr. Moore says, "I was employed by Mr. Wesley to write to him, and especially when he was sent to the islands of Guernsey and Jersey. By Mr. Wesley's desire, I wrote to him the letter by which he was sent thither, and likewise assured him in it of Mr. Wesley's friendship, and that, if anything was needful to enable him to go on comfortably, he should let me know." In his letters to Mr. King, he speaks much of the severity of his trials, temptations, afflictions, and privations; and contends, that his success in Guernsey was no proof that his labours would not have been prospered "more abundantly in a situation where he would have had ten times the ground to sow the seed of life in." Therefore, Mr. Everett's remark, that "England being too circumscribed, he visited the islands of the sea," is as far from being correct in sentiment, as in geography. The loneliness of his position, and his single responsibility, particularly oppressed him. "Before," he says, "having two or three preachers always with me, we all shared the labour and concern. I had less burdens to bear; but here, I may truly say, I stand alone; every load falls on my shoulder, very incapable of bearing it. But this," he adds, recovering his true missionary tone of feeling, "shall work eventually for my good. Never did I so comprehend what is implied in watching over souls, as I do now. My feelings are so increased, and my concern so deepened, to get eternal souls brought to, and kept with Jesus, that any backsliding among the people is a sword to my soul, and gives me some of the most poignant sensations." It is impossible to lay his discontent to any other account than a desire to be useful. "My conscience," he observes, "acquits me of a desire even to write a letter, which is not necessary, or for the glory of God: for I find that in this, as in every other respect, it is full time to have done with all trifling."

Mr. King made his discontent known to Mr. Wesley, who took a view of the case in which prudence and affection were remarkably combined. Writing to Mr. King, from Athlone, in Ireland, under date of April 21, 1787, he said, "Adam Clarke is doubtless an extraordinary young man, and capable of doing much good. Therefore, Satan will shorten his course, if possible; and this is very likely to be done by his still preaching too loud or too long. It is a sure way of cutting his own throat. Whenever you write, warn him of this; it may be he will take advice

before it be too late. He may have work enough to do, if he add the isle of Alderney to those of Guernsey and Jersey. If you have a desire to go and be with him, you may, up to the Conference. At that time, I expect they will have both work and food for another labourer." Thus wisely did that great man determine the case—converting the very grounds of Mr. Clarke's dissatisfaction into a reason for his stay; and yet, at the same time, with a rare indulgence, permitting his friend to go over and console him. Whether Mr. King availed himself of this permission or not, does not appear. From one of Mr. Clarke's letters to him, however, it would seem he got rid of the conflict of feeling which had been agitating his breast. "Here," he says, "I am determined to conquer and die: I have taken the subsequent passage for a motto, and have it placed before me on the mantel-piece." He referred to a Greek sentence, the meaning of which is, "Stand thou as a beaten anvil to the stroke; for it is the property of a good warrior to be flayed alive, and yet to conquer."\* This was the motto of Dr. Clarke's life.

While Mr. Brackenbury was making some necessary preparations, Mr. Clarke paid a visit to his brother, at Maghull, near Liverpool. During this visit, he formed a Methodist Society in the place. Returning towards Southampton, where he was to embark, he called at Trowbridge, in Wiltshire, where he had several kind friends, but one dearer than all. Ever since he left the circuit, he had corresponded with the Misses Cooke, on general subjects. The letters of Miss Mary, however, had made a stronger impression than those of her sisters; and, during the passing visit, a more intimate acquaintance sprang up between them, which terminated in their marriage.

Mr. Clarke arrived at Southampton at the time appointed; but Mr. Brackenbury was detained in England a fortnight longer, which Mr. Clarke divided between Southampton and Winchester. He spent a good deal of his time in the cathedral of the latter place, where he saw the chests containing the indiscriminate remains of our ancient kings; and several series of reflections which are recorded as having occupied his thoughts during this brief interval of leisure, evince that his mind was actively engaged on the most useful subjects. At length Mr. Brackenbury had completed his arrangements, and they sailed for Jersey, where they arrived on the 26th of October, 1786. It was agreed between them, that Mr. Clarke should go to Guernsey, where, at a place called Les Terres, he procured a large warehouse, in which he preached in English, besides preaching night and morning in

\* This appears to have been a favourite motto with the Rev. Samuel Wesley, the Rev. John Wesley's elder brother.

several private houses in St. Peter's, the principal place in the island. On Nov. 18, he writes, "Our congregations are much enlarged: last Sunday week the house was so thronged that one of the beams with the weight broke through about the middle: this occasioned some confusion; but, as no part of the floor fell in, the people were soon quieted, and I finished in peace." His labours were not confined to Guernsey, but were divided among the other islands; among which he continued three years, labouring and studying incessantly for the good of the people, and not without injury to his own health.

In one of his visits to Jersey, in January, 1787, he met with some deeply experienced Christians, compared with whom he found himself but a very little child. Two females, one old, the other young, were the most remarkable. Of these persons, he gives an account which should stimulate private Christians to emulation, showing, as it does, the advantage which religious teachers may derive from the personal example of those to whom they have to minister. "The elder," he observes, in a letter to Miss Cooke, "seems to possess all the solemnity and majesty of Christianity. She has gone, and is going, through acute corporeal sufferings; but these add to her apparent dignity. Her eyes, every feature of her face, together with all her words, are uncommonly expressive of the word ETERNITY, in that importance in which it is considered by those whose minds are devoted to deep reflection. To her I put myself frequently to school, during my short abode in the island, and could not avoid learning much, unless I had been invincibly ignorant, or diabolically proud. The latter seems possessed of all that cheerful happiness and pure love which so abundantly characterise the Gospel of Christ. Peace, meekness, and joy, judiciously commingled by the sagacious economy of the Holy Spirit, constitute a glorious something, affectingly evident in all her deportment, which I find myself quite at a loss to describe. Two such I know not that I have before found: they are indeed the rare and the excellent of the earth."

In the spring of 1787, after slowly wasting for some months, he became the subject of a complication of diseases. The people were greatly alarmed, and appointed a day of fasting and prayer. The severest attack was from jaundice, caused, probably, by the sudden cessation from horse exercise, consequent upon his removal to the islands. When this disorder left him, he was, as he describes himself, "little else than a quantity of bones and sinews, wrapped up in none of the best-coloured skins." In this crisis, he resorted to the *Sortes Biblicæ*, to which, in common with Mr. Wesley, he was addicted, and opened upon "I am with him in affliction." During his sickness, he wanted for nothing; persons willingly sat up with him day and night; and "he had



much favour in the sight even of the Egyptians." His sleep was broken by unpleasant dreams, among which was one, to the effect that he had received an epistle from one of the Misses Cooke, informing him, that Miss Mary was dead, and enclosing an oration which had been delivered at her funeral. So much was he perplexed by these vagaries, that, at whatever time he awoke in the night, he thought it better to rise at once, than to run the risk of further annoyance. His feelings, under these circumstances, were freely communicated to his friend Miss Cottle, of Bristol, to whom he writes, under date of March 23, 1787, as follows, evidently in a strain designed to meet the eyes of Miss Mary Cooke:—

"I have been brought very low, insomuch that I have been quite unfitted for my public duty. The place does not at all agree with me. I have been gradually losing my health ever since I came to this island; but I am afraid to mention this to any one except yourself, lest it should be thought I wanted to shun the cross. The people, who seem to love me as their own souls, are with amazing reluctance induced to assent to my departure, rather than have me die among them; and you can hardly conjecture how some are affected with the thought of my being obliged to remove. I am almost persuaded, that never had so feeble a pastor (so effectually) the affections of the people over whom he watched. May the Lord show them eternal mercy for all their care and concern towards his servant! You would be surprised to see how many cures they have brought me, and for some they have searched both hill and dale; and yet all these benevolent offices are, I believe, but faint representatives of the blessed principle which is within. In short, I lack nothing but that which, by the blessing of God, would cure me; viz., my former exercise on horseback. But here, I cannot have that. My spirit was always active, and Divine Providence united it with a body formed on the same plan of activity; from which it is evident that nature's equipoise cannot be preserved, if its various parts are not tending to the ends to which they are respectively appointed. Now, in my present situation, it is the opposite with me. It has been a good deal on my mind to write a plain state of the case to Mr. Wesley. If I do, he will no doubt remove me directly; but I would take no step of the kind till I had consulted you. Take it deeply into consideration, and then let me have your counsel. My own sentiment gives in most to the following plan: 'Strive to struggle on till Conference. It may be, you will, ere then, be better; and, if you are not, then complain.'

"Mr. Wesley writes, 'Don't please the Devil, by preaching too long or too loud.' In the latter, I never was culpable; but in the former, I doubt I err much. Indeed, I scarcely ever have

done preaching till my strength is exhausted. I have repeatedly seen, yea, and felt too, that this was wrong; yet it has still the better [of me], though I resolve and re-resolve to conquer myself. Does my dear sister know a cure for this? Mr. B—y writes to me to leave off preaching entirely for a time. But how can I do so? Surely, if I am not fit to preach, I am not fit to live. In the nature of things, I might have many days in the land of the living, provided I had a sufficiency of exercise, with moderate labour. I do not intend to conclude on anything, or take any step relative to a communication of this to our reverend father, till I receive your advice.

“I have written to Mr. B. concerning my visit to Dock, for which Mr. Wesley has allowed a fortnight; and begged him to add a little more to it, that I might visit some other places. He answers thus: ‘If the Lord permits, I purpose to come over before the end of this month, and shall do what lies in my power to let you stay three weeks or a month in England; but, if you will be so good as to wait a week or ten days, you might probably be more able to take your journey into England.’”

In the following month he visited England, and returned on the 22nd of May.

Before embarking at Southampton, several persons, chiefly Dissenters, entreated him to give them a sermon; and, “the Lord gave him much liberty to expose, and power to shake, the sandy foundation of spiritual stillness, consisting of hopes, trusts, conjectures, and possibles, on which several had been building their expectation of glory.” During the trip, the Sabbath elapsed, and he had occasion to reprove some officers, and other gentlemen, on board, for swearing. By-and-by, they ventured to sing songs. This also he immediately remonstrated against. A long altercation ensued; but, in the end, they desisted. Presently, however, they renewed their singing with double vigour, when, stepping up to them upon the quarter-deck, in a commanding voice, he charged the chief of them, “in the name of the living God, to be silent,” adding, “I will not suffer such profanation of the Lord’s day.” The gallant songster asked him, “What authority he had, and who he was?” and, being promptly answered, that he was a servant of Jesus Christ, and spoke by the authority of God, the singing was abandoned.

In August, 1787, a short time after the correspondence with Mr. King, already spoken of, Mr. Wesley visited the Norman Isles, when Mr. Clarke, who was perhaps beginning to feel the impatience of a lover, obtained leave to return with him to England. Mr. Wesley, having appointed to be in Bristol on a particular day, engaged a passage in a Cornish vessel. When they sailed, the wind was fair; but, having gradually died away, it

sprang up in an opposite quarter. Mr. Wesley, who was below, being apprised of this circumstance, proposed prayer; and, after each of his companions had offered up petitions, he followed in a prayer which Dr. Clarke describes as "more the offspring of strong faith than of mere desire." On rising from his knees, he quietly resumed the book which he had been reading, making no remark. Mr. Clarke returned to the deck; when, to his great surprise, he found the vessel in her proper course, and running before a smart breeze at a rate which speedily brought them to the desired haven. Mr. Wesley's own account of this circumstance is very characteristic.

"In the morning, Thursday (Sept. 6, 1787), we went on board with a fair moderate wind. But we had but just entered the ship when the wind died away. We cried to God for help: and it presently sprang up, exactly fair, and did not cease till it brought us into Penzance Bay."

On this remarkable occurrence Dr. Clarke observes,

"Mr. Wesley was no ordinary man: every hour, every minute of his time, was devoted to the great work which God had given him to do; and it is not to be wondered at that he was favoured, and indeed accredited, with many signal interpositions of Divine Providence. Mr. Clarke himself has confessed, that, high as his opinion was of Mr. Wesley's piety and faith, he had no hope that the wind, which had long sat in the opposite quarter, and which had just changed in a very natural way, would immediately veer about, except by providential interference, to blow in a contrary direction. There were too many marked extraordinary circumstances in this case, to permit any attentive observer to suppose that the change had been effected by any natural or casual occurrence."

Mr. Clarke accompanied Mr. Wesley to Bath, proceeding thence to Trowbridge, the residence of his intended bride. Miss Mary Cooke was the eldest daughter of Mr. John Cooke, clothier, and appears to have been in every respect suited to contribute to Mr. Clarke's happiness. Their union, though every way desirable, was not accomplished without difficulty. The lady's mother, though she could not but approve of Mr. Clarke, was unable to reconcile her mind to his wandering and uncomfortable mode of life.\* Other relatives so prejudiced Mr. Wesley's mind that he

\* Perhaps Mr. Clarke, in his ingenuousness, had over-painted the discomforts of the itinerant life. In a letter to a friend, he says, "Before I took my beloved Mary by the hand, who was most delicately brought up, I asked her, 'As I am at the disposal of Mr. Wesley and the Conference, and they can send me whither they please, will you go with me whithersoever I am sent?' 'Yes; if I take you, I take you as a minister of Christ, and shall go with you to the ends of the earth.' And the first step she took was with me on my mission to the Norman Isles."



threatened Mr. Clarke with excommunication "if he married Miss Cooke without her mother's consent." The lovers then laid their case before him, and Mr. Clarke returned to his post.

He embarked at Southampton, on the 12th of October, but was driven by stress of weather, into Cowes' Bay. On the following day, the captain sailed again, notwithstanding the appearance of a storm which presently came on. "We had not sailed half-a-league," he states, in a letter to Miss Mary Cooke, "before the sky lowered and blackened dreadfully in the south-west. Every sailor was ordered to his post, and all things were put in readiness, lest the hurricane should meet us. But, after all, we were very ill prepared for it, having a set of very clumsy sailors, the captain being obliged to take such as he could get; his own hands forsaking the vessel, on account of the press! Again, the captain himself was dead drunk; and, a few minutes before, had fallen down at the helm. Such were our circumstances, when the storm came on with a fury I cannot describe. Some of the stout, able fellows, waxed pale, and trembled as if they were in an ague fit. For my own part, I was very busy hauling with all my might on the boom of the mainsail, to keep it from jibbing, while some of our gentry had taken shelter in the cabin, others looking out for spars, in case the ship foundered, to swim by, and some others sheltering themselves behind some goods upon the deck. It was, I believe, in this bustle, that something caught hold of the chain of my watch, and tore off (what I exceedingly valued on account of its quondam owner) my 'Anchor of Hope;' so I have nothing now to seal with. During the confusion, the mate spoke to me, and said, 'Fear not, no evil shall happen.' I had only time to answer, 'I bless God, I fear not at all; I have not so learned Jesus Christ.' Through mercy we weathered the storm, and got into Yarmouth Bay about two o'clock, P. M."

On the evening of the 15th, the vessel with difficulty reached Alderney, where the captain thought it prudent to await the abatement of the tempest. On the 18th, however, there being no prospect of fair weather, he put off in the midst of a hurricane. Mr. Clarke took his stand at the bulk-head, whence he could see everything around him. "And what think you," he exclaims, in relating the occurrence, "I saw clearest? Why, the awful aspect of death impressed on everything." A sensation, unusual to him, sank his soul. "Alas!" thought he, "and am I indeed afraid of death? Is this the issue of matters with me? Lord Jesus, into thy hands I commit my spirit! on the infinite merit of thy blood, I rest my soul!" Immediately, all was calm within him. The vessel was now fast wearing towards a range of dreadful rocks, which there seemed no pros-

pect of avoiding, as she would not any longer answer to the helm. In a few moments, a cry more dreadful than that of fire at midnight, issued from all quarters, "Cut away the boat, the vessel is lost!" The people on the pier of Alderney (which was not far distant), seeing the danger, and believing the loss of the vessel certain, got out a boat with four strong men, to try to save the lives of the passengers and sailors. Despair was on every face, save those of a captain of Foot and Mr. Clarke. They were unmoved, and awaited their fate with firmness. "But," says the pious Doctor, "in the moment when a dreadful rock within two or three yards of our lee-bow, took away the last grain of hope, God, who sits above the water-floods, by an unseen arm hove the vessel to leeward: she passed the rock within a hair's-breadth, answered once more to her helm, and from the lip of eternity we escaped into the pier!" But the danger was not yet overpast; the desperate captain would go out again! Mr. Clarke's first thought was, that, as God had saved his life once, it would be tempting his providence to expose it a second time; and he was on the point of taking a boat, and going on shore, when it occurred to him that such a course might reflect dishonour on the religion he professed and the sacred character he bore. If all should go out again, excepting him, it might be reported that the Methodist preacher was afraid of death: he therefore resolved, "in the name of Jesus," to repeat the venture. The passage was extremely rough, the sea every minute washing over the vessel; but she arrived safe at Guernsey before five in the afternoon.

The following account of his literary pursuits at this time is interesting, and evinces that he had indeed "entered into the spirit of study:"—"Nov. 25, 1787,—I yet pursue my old, and have made some additions to my former plan. French certainly must not be entirely forgotten. The Septuagint I cannot persuade myself to relinquish. My esteem for it rather increases. The writing of occasional notes I must continue, though, perhaps, none will think them worth reading but myself. Occasional reading and translating take up some more time; and the book which I have to translate for Mr. Wesley (which I have not yet begun), must come shortly; and this, I think, will hardly leave me time to take my food. Again, philosophical researches have not a slender part of the day and night. My spirit has lately got more latitude and longitude than it ever had before. The earth does not now content it. Though it knows but a trifle of that, it must needs understand the heavens, and call all the stars by their names. Truly I do find an ability for speculations of this kind, which I never had before; but I am shackled,—perhaps it is well so,—I have not glasses to perform the lucubrations I would. I

own this may be an error; but I do indeed find this is not a barren study to my mind. My soul is thereby led to the Framer of unnumbered worlds; and the omnipotency of my Redeemer appears illustriously stamped on the little out of the almost infinite, which I am able to view.”\*

After more than a year's delay, in fruitless endeavours to reconcile Mrs. Cooke to the union of her daughter with a Methodist preacher, Mr. Clarke and Miss Mary Cooke were married on the 17th of April, 1788. Six sons and six daughters were the fruit of this union. The following is his account of the happy event:—"I arrived at Trowbridge on the 15th of April, and found everything perfectly quiet; and on the 17th, without the smallest opposition or impediment of any kind, we were married at Trowbridge church. No sooner was this step taken, than our principal opponent became our hearty friend, nor was there a dissonant voice as far as I could learn, except Mrs. Cooke's; and even of her sentiments we know nothing certain, as she said nothing on either side, good or bad.† Thus far hath God in an eminent manner wrought for us." Throughout the whole progress of this eventful period of Mr. Clarke's history, Mr. Brackenbury had stood his firm friend, and used his influence to soften and remove the objections raised against the union.

A week after marriage, Mr. and Mrs. Clarke sailed for Guernsey. While here, he met with much persecution. One Sabbath-day, he went to preach at La Vallé, a part of Guernsey which, at high water, was in those days surrounded by the sea, and can only be reached by a sort of causeway. He was accompanied by three gentlemen, two of whom were naval officers. They found the avenue in the possession of an unruly multitude, with drums and horns, and offensive weapons. They therefore forded the water at some distance from the causeway; and Mr. Clarke had nearly finished his discourse before the mob

\* Dr. Clarke bestowed no slight attention on astronomical subjects. The reader is referred to one of the Doctor's published discourses on the Being and Providence of God, founded on Heb. xi. 6, for an elaborate disquisition on the phenomena of the heavenly bodies.

† Though Mrs. Cooke so far yielded to the wishes of Mr. Wesley and the young people as to connive at the marriage, their union did not take place with her approbation. Mr. Clarke she had never seen, and knew him only by report. The consequence was, that for many years all intercourse between Mr. and Mrs. Clarke and the family was suspended; nor does it appear that the breach was entirely healed during Mrs. Cooke's life, although many years before her death, she saw that she had been imposed upon and deceived; and that this marriage was one of the most happy of her family, in which there were some highly respectable connexions. One of Mrs. Clarke's sisters was united to the late Mr. Butterworth, who acquired a considerable fortune as a law-bookseller, and represented Dover in Parliament and the other to Mr. Thomas, a pious clergyman in Wales.



arrived. As soon as they appeared, his companions fled ; and his bridle was immediately cut to prevent him from galloping after them. He then dismounted, and, gaining an eminence, proceeded to address them. The drums and the horns ceased ; and, though a few stones were thrown from the outskirts, he obtained a respectful hearing ; and, in about an hour, was dismissed without further molestation.

In Jersey, he suffered a more serious attack. Several hundreds of persons, well armed and desperate, surrounded the wooden building in which he was preaching. All the congregation, except thirteen persons, the members of Society, fled. The mob declared their resolution to pull down the house, and bury the inmates in the ruins. Mr. Clarke continued his address ; and, while he was exhorting his little audience to trust in God, a pistol was presented at him through the window, and twice missed fire. Perceiving that some with iron crows were sapping the foundations of the house, he resolved to surrender himself, in order to save his hearers. They entreated him to remain ; but, followed by a stout young man, who volunteered to accompany him, he sallied forth. He encountered a tremendous volley of stones and dirt ; but, without shrinking, he walked steadily onward ; and the mob, either ignorant of his person, or paralysed by his courage, or actually restrained by Divine power, became suddenly silent and inert, making a way for him through their midst, without attempting to do him the least harm. The people who remained behind were likewise permitted to retire unmolested ; and the fury of the mob spent itself upon the windows and roof of the empty house. Their original design was to throw Mr. Clarke into the sluice of an overshot watermill, by which he would, of course, have been crushed to death. A more particular narrative of this occurrence will be found in Dr. Clarke's note on Luke iv. 30, where he adduces his own escape as parallel to that of our Saviour from the Nazarenes.

Nothing daunted, on the next Sabbath Mr. Clarke went to the same place. The assembled mob evincing a disposition to tumult, he demanded a hearing, which the leaders granted. He then delivered to them the following manly and characteristic address :—

“ I have never done any of you harm ; my heartiest wish was, and is, to do you good. I could tell you many things by which you might grow wise unto salvation, would you but listen to them. Why do you persecute a man who never can be your enemy, and wishes to show that he is your friend ? You cannot be Christians, who seek to destroy a man because he tells you the truth. But are you even men ? Do you deserve that name ? I am but an individual, and unarmed ; and scores and hundreds of you

join together to attack and destroy this single, unarmed man ! Is not this to act like cowards and assassins ? I am a man, and a Christian. I fear you not as a man : I would not turn my back upon the best of you, and could probably put your chief under my feet. St. Paul the Apostle was assailed in like manner by the Heathens : they also were dastards and cowards. The Scripture does not call them men, but, according to the English translation, certain lewd fellows of the baser sort, or according to your own, which you better understand, *les batteurs du pavé—la canaille*. Oh ! shame on you, to come in multitudes, to attack an inoffensive stranger in your island, who comes only to call you from wickedness to serve the living God, and to show you the way which will at last lead you to everlasting blessedness !”

The common people had no sooner begun to hear him gladly, than a magistrate collected a mob of his own, amongst whom was the drummer of the local regiment. This fellow, acting under instructions, pulled Mr. Clarke down from the place where he was praying ; and, abused by the mob, and beaten with the drum sticks, he was marched out of the town (St. Aubyn) to the tune of the Rogue’s March. From the hurts received on this occasion, he did not recover for some weeks ; but by his firmness, moderation, and perseverance, he tired out all his persecutors, and at last pursued his labours without any opposition.

In the winter of 1788, Mr. Clarke very narrowly escaped falling a victim to the soporific influence of intense cold. The weather was very severe, and the snow-drifts had made travelling dangerous. Accompanied by the intrepid young man who shared his danger from the mob, Mr. Clarke set forth to preach in the town of St. Aubyn. They were obliged to follow the sea-mark, often, indeed, walking in the water, to avoid the snow-drifts upon the sands ; the wind, at the same time, blowing bitterly, with snow and sleet. Mr. Clarke preached, although exceedingly wet, benumbed with cold, and exhausted with fatigue. Immediately after preaching, without any refreshment, they returned towards St. Helier’s. At length, Mr. Clarke declared he could go no farther till he had had a little sleep. The young man warned him, that, if he should lie one minute only, he might rise no more ; and, bidding him hold by his arm, encouraged him to proceed. Mr. Clarke, upon whom the deathly torpor was stealing fast, answered by attempting to throw himself upon a snow-drift, which appeared to him more inviting than a bed of down ; when his companion pulled him up, and continued dragging him and cheering him, until, with great labour and difficulty, he brought him to St. Helier’s. This young man afterwards lived in London, where misfortune overtook him. He had been reduced by sickness, and by the death of his wife, to a state

of insolvency, and had been thrown into prison. Mr. Clarke, hearing of the circumstance, had the satisfaction of paying the debt, and restoring his faithful friend to his motherless children.

Mr. Clarke was the first Methodist preacher that visited the Isle of Alderney, which he did in the early part of the year 1787. It was reported, that, if he ventured to preach there, the Governor would banish him to an adjacent rock called the Casquets. This report did not shake his own resolution; but it alarmed his friends, and deterred the masters of vessels from taking him. Eventually, however, he secured a passage (in a smuggler's boat), and, after a dangerous voyage, landed upon Alderney. Having no acquaintance there, he did not know whither to betake himself, until he remembered our Lord's direction to the first evangelists, "Into whatsoever house ye enter, first say, Peace be to this house;" and, in a subsequent verse, "in the same house remain, eating and drinking such things as they give you." Adding to his faith courage, he gained the town, and, observing a cottage, immediately entered it, uttering, as he crossed the threshold, the evangelical salutation. When the inmates, an aged couple, understood his errand, they bade him welcome to their choicest food, to a lowly chamber, and to the use of their house for preaching. His diet, however, was restricted. The war, which then prevailed, had cut off the usual supplies of food, for which the islanders depended upon France; and, as Mr. Clarke's scruples against swine's flesh were already so great that he would on no account eat it, there remained for him nothing but eggs, butter, and biscuit. He discovered an old frying pan, deeply incrustured with rust, in which, when he had made it tolerably clean, he fried his eggs, swimming in the melted butter. This fricasee, with hard biscuit, was his usual food upon the island. Before he left it, he had the opportunity of getting better fare at better houses; but, regarding the words which had occurred to his mind on landing, as an injunction, he scrupled to avail himself of other hospitality.

As soon as he had first refreshed himself beneath the lowly roof of his providential entertainers, he desired them to make it known, that he would preach that evening; and a multitude came together, to hear him. Such was the effect, that the people could hardly be persuaded to retire, though he promised to preach to them again on the morrow. He withdrew to his chamber; but, before he had been half-an-hour in bed, his hostess came and entreated him to rise and preach again; for several of the gentry, including a justice of the peace, desired to hear him. He obeyed the summons with alacrity; and, though much exhausted, preached to another houseful for an hour, "receiving (as he writes to Mr. Wesley) peculiar assistance from on high." He



informed them of his motives and design in visiting their island ; when the justice of the peace, after many civilities, desired to see the book out of which he had been preaching. He was probably in doubt whether the sermon was original and extempore, or merely read from a book ; for the island clergyman was in the habit of publicly reading Ostervald's Reflections. The congregation then dispersed ; and Mr. Clarke was permitted to enjoy his night's rest without further interruption.

The next day a constable came to him during dinner, with a message from one of their magistrates, requesting him to preach immediately in the Governor's storehouse. He went without delay, and was introduced to an audience composed chiefly of genteel persons, but comprising also several sailors, smugglers, and labouring men. He showed them, that " the (scripturally) righteous is more excellent than his neighbour," and was heard with deep and patient attention by all, except an English gentleman who left the place in the midst of the discourse.

On the following Sabbath, he accepted an invitation to preach in the English church ; and, in the evening, addressed a number of the principal inhabitants, and official persons, in a large warehouse. When he announced his intention to return to Guernsey, they were very unwilling to part with him. They had need, they said, of such preaching ; and they wished he would stay permanently with them. But with this request he could not comply ; he promised, however, to send them a preacher.

Mr. Clarke visited Alderney again in April, 1787, on his way to England, whither he was going for the recovery of his health. He thus speaks of his reception on this occasion by the islanders : — " The first evening I came here, so soon as the people got word of it, they gathered together and begged I would preach to them. With regard to bodily health, I was not properly capable, and sat down to rest myself. A messenger coming at nearly nine o'clock, informed me that the people were gathered together, waiting for me. I could not then refrain : I went, prayed with, and exhorted them with much liberty ; God indeed was with me. When I was here before, I was rather a contemptible person, but now in the people's eyes I am of consequence. Mr. Robinson, one of the principal inhabitants of the island, has constrained me to lodge at his house, where I am treated with exceeding kindness. Lord, remember them for good in that day ! "

In October of the same year, on his return from a second visit to England, being detained off Alderney by contrary winds, " I had," says Mr. Clarke, " the opportunity of preaching once more to a people prepared to receive the word of life. God was truly with me ; and much I err if conviction and persuasion did not accompany the words he enabled me to speak. The gracious

Lord has made an inroad here on the kingdom of Satan, which I humbly hope will be retained with increasing advantage."

The time of his departure from these interesting islands was now approaching. Mr. Clarke, as the reader is already aware, desired an extended sphere of usefulness, and wrote to Mr. Wesley on the subject, who promised him "enlargement" at Conference. In a letter to Mr. Brackenbury he thus frankly and fully states his views and religious scruples:—

"With respect to the other part of your letter concerning my leaving the islands, I will speak freely: since my first entrance into them, I never could discover it as a providential appointment, and God only knows what I have suffered in my soul on this account; but I strove to suppress the workings of my mind, and to look upon my contracted sphere as a punishment from God for my manifold unfaithfulnesses, and perhaps with sullen reluctance I wore the chain. At other times, I have felt alarmed through all my soul, lest I should lose my zeal for extensive usefulness, and get at last contented with my contracted circumstances; as my spirit, after frequent fruitless outgoings towards more usefulness, seemed to sink within me through the mere fatigue of doing comparatively nothing. When I examine the motives which induce me to wish for a removal from the islands, I find that they stand the strictest test. I know what it is to travel a severe circuit in England, and to be in such frequently destitute circumstances as not to have the very necessities of life, and to be exposed to the extremes of weather. Here I have ease and plenty; I have not only the necessities, but the conveniences and comforts of life,—instrumentally through your bounty. What could induce me, think you, to desire a change for the former? surely no principle of flesh and blood; no, were I to consult what they would say, I would not stir a foot as long as I could help it; but all advantages, &c., seem an infinite nothing in comparison of gaining souls to God! This, my dear Mr. Brackenbury, is the alone powerful appelland; for this I willingly sacrifice ease, plenty, and, in general, a very loving people. I have written to Mr. Wesley proposing my scruples, and, in consequence, he promises me enlargement at Conference. One thing more I would just add, that, since I wrote to Mr. Wesley on the subject, I have found more liberty in my soul than I had experienced for a considerable time before: here then, my dear Sir, is a simple, plain state of the case."

His spirits appear to have suffered from another cause; namely, the want of congenial society; for, though the Guernsey people were very kind, they do not seem to have been very intelligent. "I seem," he says, to one of his correspondents in England, "to have no companion here, unless it be a poor cat, which is

now present, and which strives by every means it can to please me; it makes an incessant purring about me, and seems quite happy if I pay any regard to its well-meant actions. I had rather have its incessant purrings than be obliged to lend ear to what many of my own two-legged species frequently say. It is indeed a mortification to have no person to discourse with on any subject that is but even one step removed from the common dog-trot.\* I have no toleration for these people, as I believe the good God has given every man a capacity capable of improvement; but the precious time in which it might be gained is spent in ‘dressing, mistressing, and compliment;’ in smoking, snuffing, &c. It is true, these people do not hurt their eyes with study; so be it: this, I believe, is all the good that results from their sloth.”

In Guernsey, he had had the satisfaction of erecting a commodious chapel, and of seeing it regularly filled by a respectable congregation. He had many friends also among the principal inhabitants, several of whom became patterns of piety; but the friendship of the rich was not uniformly steady. In their case, the seed often fell upon stony places; and, though, from the scantiness of the soil, it speedily sprang up, yet the sun had no sooner risen than these fine-looking plants were scorched, and, having no root, withered away. For, though, in the first instance, his rich hearers were so captivated by his preaching, that they offered to provide handsomely for him if he would confine his labours to them, yet, no sooner did persecution show itself, than, one after one, they fell away; and, though they did return, it was not till the cause of their secession had disappeared. The poor, however, maintained their steadfastness; and, among them, the word proved like seed falling into good ground, and was in different degrees productive.

In the Norman Isles, he was able to devote more time to study than in any of his former circuits. He began to read the Septuagint version of the Old Testament, for the purpose of noting its variations from the Hebrew text, with which he was tolerably well acquainted. He continued this exercise till he had reached the end of the Psalms, noting down in a book, which was afterwards unfortunately lost, the most important differences. His opinion of the value of the Septuagint was always very high; and he attributed the outcry against it to a misunderstanding of the question, and of the circumstances of the case. These studies were much hindered by want of books, except when he

\* In writing from Guernsey to Miss Cooke, previously to their union, he pleasantly says, “I am here just as my primitive namesake was among the beasts and the fowls. ‘Among all these there is not a help meet for me.’”



was in Jersey, where there was a public library, which contained, besides other excellent works, a copy of Walton's Polyglott. A perusal of the Prolegomena led him to acquire some knowledge of the Syriac and Chaldee. To the latter he was introduced by Dean Prideaux's Connections; to the former, by Walton's Introduction to the Oriental Tongues, and Leusden's Scholia Syriaca; and, when to these he had added a knowledge of the Samaritan alphabet, he was able to collate the original texts in the Polyglott, in the Hebrew, Samaritan, Chaldee, Syriac, Vulgate, and Septuagint. In the Arabic, Persian, and Ethiopic, he despaired of making any progress without a teacher. As he had not always the opportunity of resorting to the St. Helier's Library, he began earnestly to covet a copy of the Polyglott. He had no means of gratifying this desire; but, as he believed that it was God's will that he should cultivate biblical studies, he entertained a confident hope that the work would, in due time, be providentially given to him. That he made known his wishes and his hopes, would appear from the fact, that a preacher's wife dreamed one night that some one had made him a present of a Polyglott. Hearing of this dream, he reiterated the expression of his confidence in God; and, in a few days, he received a letter "containing a £10 bank-note, from a person from whom he never expected anything of the kind."\* "Here," said he, on discovering the valuable enclosure, "is the Polyglott!" and he wrote to a friend in London, who purchased for him a copy of Walton, the price of which was "exactly ten pounds." To this act of liberality, and to the finding of the half-guinea at Kingswood, Dr. Clarke often gratefully referred, as special cases of providential goodness, and as having laid the foundation of his prodigious acquirements in Oriental learning and biblical literature; and, viewing them as direct gifts from God, he was stimulated to greater diligence in the studies which they facilitated.

In the retrospect of years, referring to his appointment to the Norman isles, and particularly to the persecution he suffered in Jersey, Dr. Clarke says, "Those sent to America excepted, I myself was one of the first Methodist missionaries. I have also laboured and suffered—with what weakness and success are known to Him who is peculiarly the God of missionaries. I know the heart of a missionary, and his labours; and I know what it is to be from under the immediate protection of BRITISH LAWS."

\* This was not the only pecuniary favour he received whilst in the Channel islands: his friend Mr. Brackenbury, to whose kindness he was already so great a debtor, presented him with £10.

## CHAPTER VI.

*Mr. Clarke leaves the Norman Isles—Is appointed to Bristol—Mr. Moore's Account of his Progress in Learning—Mr. Wesley's last Conference—Mr. Clarke is appointed to Dublin—His Illness—Distracted State of the Society—Mr. Clarke founds the Strangers' Friend Society—Becomes acquainted with a Turkish Janissary—Enters Trinity College as a Medical Student—Application of his Chemical Knowledge to Biblical Illustration—Becomes acquainted with an Enthusiastic Alchymist—Death of Mr. Wesley—Mr. Clarke is appointed one of Mr. Wesley's Trustees.*

IN July, 1789, Mr. Clarke bade farewell to the Norman Isles ; and, leaving his wife and their infant son at her father's in Trowbridge, proceeded to the Conference in Leeds, when he was appointed to Bristol. His health had been alarmingly impaired by study and confinement in the islands, aggravated by a bad cough caught some years before by sleeping in a damp bed at Beeralston, and which now became so oppressive and severe, that it threatened to terminate his life. Mr. Wesley, who visited Bristol after the Conference, was so much struck with this, that he expressed a fear lest death should deprive the ancient society of that circuit of his services.\* He was probably appointed to Bristol for the sake of being near the hot wells ; but his household accommodations in that city had no tendency to restore him. For economy's sake, the apartments of the preachers were often built over the chapels. This was the case at Bristol ; and the noxious effluvia from so many hundreds of people assembling in the chapel from day to day made the lodging-rooms above exceedingly unwholesome. Mr. Clarke, however, was enabled to go through his appointed work, and he left the circuit in a much better state than that in which he found it.

\* From the concern which Mr. Wesley evinced in the following year on account of his young friend's health, it would seem that it was still in a precarious state. Writing to Mrs. Clarke from Dumfries, under date June 1, 1790, he says:—"The great question is, what can be done for Adam Clarke? Now, will you save his life? Look round; consider if there be any circuit where he can have much rest, and little work; or shall he and you spend September in my rooms at Kingswood, on condition that he shall preach but twice a-week, and ride to the hot wells every day? I think he must do this, or die; and I do not want him (neither do you) to run away from us in haste. You need not be told, that this will be attended with some expense. If it be, we can make it easy. I am apt to think this will be the best way. In the mean time, let him do as much as he can, and no more."

In his own account of his residence in Bristol he enters into but few details, not even mentioning the names of his colleagues, nor any other place in the circuit than Bristol itself, although the circuit that then was is now divided into seven circuits. To Mr. Dunn, however, he stated that, in consequence of family afflictions and other circumstances, it was one of the most painful years of his life. Messrs. George Wadsworth and Samuel Hodson were his fellow-labourers. Two letters to Mr. Brackenbury contain all that can be learned of Mr. Clarke's ministerial career in Bristol. In the first, dated January 3, 1790, he says:—"For about a month I have been employed in visiting the classes: this close work has proved more than I could well sustain: I need not say that preaching three or four times a-day, and giving out tickets to two hundred or three hundred people, regulating the spiritual concerns of the visitation of the society, &c., is more than any common strength is able to perform: from what I now feel, and the increase of the work, I have every reason to believe that I shall be either in eternity before Conference, or be fully invalidated. In visiting the classes I have diligently endeavoured to root out all apparent offences, and offenders; and as the foundation is clearer than it has been for some time, I expect a more durable building. I see such fruit of my labour as causes me almost to rejoice in the martyred body which the most merciful God has, in his condescension, made an honoured instrument in helping forward so good a work." On the 15th of June, in the same year, he writes:—"I am now so exceedingly busied that I have not time to take my necessary food: we are visiting the classes, in which I am employed from six o'clock in the morning, to five in the evening regularly. As to the remarks you make about the mode of preaching which is obtaining among us, suffice it to say I am wholly of your mind. To reduce preaching into the rules of science, and to learn the art of it, is a something of which my soul cannot form too horrid an idea. I bless Jesus Christ I have never learned to preach, but, through his eternal mercy, I am taught from time to time by him as I need instruction. I cannot make a sermon before I go into the pulpit, therefore am I obliged to hang on the arm and the wisdom of the Lord: I read a good deal, write very little, but strive to study."

Here, however, he possessed the advantage of easy access to books, an advantage of which he was never afterwards deprived; for from Bristol he went to Dublin, Manchester, and Liverpool, in succession, and in all these places had access to good libraries, besides favourable opportunities of purchasing or borrowing.

Before he left Bristol, indeed, he had formed a considerable library of his own. Mr. Moore says, "I met him there. I was



glad to see a considerable alteration in his person, though still nothing approaching to the clerical costume was manifest in his appearance. I found he had been a hard student, and had made considerable progress, especially in oriental literature. His library alarmed me. He had, among other works, a fine copy of the Polyglott Bible, and he seemed determined to master every tongue in it. I said, 'Brother Clarke, you have got a choice collection of books; but what will you do with them?' As a Methodist preacher, you cannot give them that attention which they demand.' He smiled, and said, 'I will try.' I found he had been trying indeed. To an improvement in Latin, Greek, and French, he had added a considerable knowledge of Hebrew; and he showed me a Chaldee grammar, which he had himself written out, in order to be able to study the whole of the Prophet Daniel. As he had not hitherto been appointed to circuits favourable to such studies, I was surprised at the progress he had made. Our common work at that time was to travel two hundred or three hundred miles in a month, preach generally fifteen times in a week, and attend to various other duties; and, if Mr. Wesley heard of a very studious preacher, he was sure to keep him at that work, lest he should forget, or lightly esteem, that great design of God to which they were especially called in that extraordinary day, which was, not to dispense knowledge, but life, even life from the dead. Knowledge, he knew, would follow of course, if life were attained; but zeal and tender love for souls might easily be lost. His concise charge when he received them as his helpers was, 'You have nothing to do but to save souls: therefore spend and be spent therein.' But I found my friend had not neglected this high calling. His discourses seldom 'smelled of the lamp,' and he was zealous for the Lord." Two years afterwards he had another meeting with his friend Moore, referring to which the latter has observed, "I was astonished at the progress he had made. He seemed to have oriental learning at his fingers' ends."

The Conference of 1790, held in Bristol, was the last in which Mr. Wesley presided. His mind was particularly impressed with the necessity of making some permanent rule, the effect of which should be to diminish the labours of the preachers; for he saw that inordinate exertions were cutting short many useful lives. The senior brethren were assembled in his study, to prepare matters for the Conference, when he proposed that no preacher should preach thrice in one day. This was opposed by several, by Messrs. Mather, Pawson, and Thompson, among others, on the ground, that, unless the brethren continued to preach thrice every Lord's day, places could not be supplied. Mr. Wesley reiterated the argument from the loss of life. He

was referred, in answer, to his own example, and the examples of his opponents; for he and they, it was urged, had reached an advanced period of life, notwithstanding the practice which he denounced. For himself, he replied, he had been under an especial Providence; and besides, he knew better than his brethren how to preach without injuring himself; but, he added authoritatively, "no man can preach thrice a-day without killing himself sooner or later; and the custom shall not be continued." The objectors ceased to press him; but, Dr. Clarke declares, they deceived him after all. The minute stood thus, "No preacher shall any more preach three times in the same day;" but, in passing it through the press, they contrived to add, "*to the same congregation*," by which it was entirely neutralized.

On the point involved, Dr. Clarke has the following discriminating observations:—"He who preaches the Gospel as he ought, must do it with his whole strength of body and soul, and he who undertakes a labour of this kind thrice every Lord's day will infallibly shorten his life by it. He who, instead of preaching, talks to the people, merely speaks about good things, or tells a religious story, will never injure himself by such an employment. Such a person does not labour in the word and doctrine: he tells his tale; and, as he preaches, so his congregation believes, and sinners are left as he found them."

After all, it is a question, whether to preach twice in the enormously large chapels now so numerous, be not a more laborious task than to preach thrice in buildings of moderate dimensions.

It was usual to send an English preacher to Dublin, who, as Mr. Wesley's representative, exercised a certain degree of control over the Irish circuits and preachers. Mr. Clarke, though an Irishman, was proposed to fill this office; but Mr. Wesley demurred, on account of ill health:\* yet, he said, if Mr. Clarke himself consented, he would waive his objection. As it was a rule with Mr. Clarke never to choose a circuit, or object to an appointment,† he went to Dublin, where he arrived in August, 1790.

\* It was Mr. Wesley's wish that Mr. Clarke should go to Dublin in 1789, but the state of his health at that time, rendered it advisable for him to be stationed elsewhere. In a letter to Mr. Clarke, from Dublin, dated June 25, 1789, Mr. Wesley says, "I have just visited the classes, and find still in the society upwards of a thousand members; and, among them, many as deep Christians as any I have met with in Europe. But who is able to watch over these, that they may not be moved from their steadfastness? I know none more proper than Adam Clarke and his wife. Indeed, it may seem hard for them to go into a strange land again. Well, you may come to me at Leeds, the latter end of next month; and if you can show me any that are more proper, I will send them instead."

† This may not be an improper occasion for introducing an illustra-

Through entering a newly-built house before it was dry, he caught a severe rheumatic affection in the head; but the doctors mistook his complaint for a congestion of the vessels of the brain; and their erroneous treatment exposed his life to double danger. His recovery was slow and imperfect, in consequence of which, his stay in Dublin was shortened. Mrs. Clarke also was a long time dangerously ill. "We lay in separate rooms," says Dr. Clarke; and, for three weeks, neither of us knew whether the other was alive."

Other circumstances rendered his present station uncomfortable. The society was rent with disputes. Composed partly of Churchmen and partly of Dissenters, it was agitated by the question of separation from the Church. This subject has, at different times, disturbed the peace of the Methodist societies. In Dublin, however, the disagreement was not so much between the Churchmen and the Dissenters, as amongst the Churchmen themselves. Dr. Coke, with Mr. Wesley's approbation, had introduced the liturgy into the chapel in Whitefriar-street. At that time, it was binding in every chapel in which service was held during church-hours. The chapel just named could not be opened during the forenoon, except in compliance with this rule; and the effect of closing it was, that the congregation were dispersed throughout the city—some at church,

tion of the application of Mr. Clarke's rule in his own case to that of local preachers. It occurs in one of the Doctor's letters, dated April 21, 1820.

"I was a local preacher before I was a travelling preacher. I went wherever I was ordered to go,—so did the rest of my brethren, for our only object was to save souls. I had been a travelling preacher for many years before I ever heard of a local preacher's finding fault with his appointment; and when I heard it first I was not a little surprised! To please a few unruly men in a certain place, I said, 'Take and make out a plan for yourselves and bring it to me, and I will incorporate the travelling preachers with it;' they did, so after much altercation among themselves; for they could not agree.

"We soon had loud complaints from different parts of the circuit, for those who were the least fit for certain places would go there. The next plan I gave them as before, and with great difficulty they planned themselves again; and then the complaints from the circuit became louder and louder. The most pious and sensible among the local preachers saw and heard this. With the third plan they refused to have anything to do—the preachers made it as before, to the best of their knowledge, and confidence was restored. In London, where there were some uneasy men, I said, before making the plan, 'If there be any Sabbath on which you wish to be employed on the circuit, or any other place to which, because of your circumstances, you cannot possibly go, send me a note of them prior to making a plan, and I will take care that you be not appointed on those days, or to that place.' They did so, and I had no further trouble. I have been a travelling preacher nearly forty years, and I have never once chosen a circuit for myself, nor objected to go to any one to which I was appointed,—and why? because I served God and not man."



and, says Dr. Clarke, "many more at different places of Dissenting worship, where they heard doctrines that tended greatly to unsettle their religious opinions; and, in the end, many were lost to the Society." "In consequence of the introduction of the liturgy," proceeds the Doctor,—in consequence of the chapel being opened during the forenoon, he should have said (for the liturgy had charms for only a small portion of the people), "a very good congregation assembled at Whitefriar-street." The Dissenters submitted quietly, the discord being amongst the Churchmen. The object, on both sides, was to prevent a separation from the Church; some thought the introduction of the liturgy would have this effect, others attributed to it an opposite tendency. Many of the most wealthy and influential members were of the latter party; and they withdrew their countenance and support. In the end, it was mutually agreed to desire the British Conference, for the sake of peace, to abolish the forenoon service. Mr. Clarke concurred with those who thought the introduction of the liturgy tended to separation, although he afterwards believed it "the most effectual way to keep the society attached to the spirit and doctrines of the Church." However, as he "at that time laboured under the same kind of prejudice" with others, he "gave his voice against the continuance of the prayers; and, at his recommendation, the Conference annulled the service." Had the prayers simply been discontinued, without abolishing the forenoon service, the bone of contention would have been removed, and the only real evil fully guarded against; which was, the dispersion of one congregation, or society of people, among various, and, perhaps, heterogeneous assemblies. The use of his influence with his brethren as above described, is recorded by Dr. Clarke, as "the greatest ecclesiastical error he ever committed, and one which he deeply deplored for many years." Indeed, he did not rest until an opportunity was afforded him, many years after, of making a sort of restitution, by introducing into Abbey-street those prayers of which he had formerly deprived Whitefriar-street. Yet he lived to see the day, when, in nearly all the Methodist chapels, service was performed during church-hours, without the apology of using the liturgy.

Dr. Clarke did not more heartily repent of the act itself, than of his associates in it. Those whose cause he advocated, afterwards "separated from the Methodists' Society, and set up a spurious and factious Connexion of their own, under the name of Primitive Methodism;—a principal object of which was to deprive the original Connexion of its chapels, to divide its Societies, to injure its finances, and to traduce both its spiritual and loyal character." "They neglected him, though he was on their side;" and, though "he and his family had nothing but afflic-

tion and distress while they remained in Dublin, they neither ministered to his necessities, nor sympathised with him in his afflictions." One of those afflictions was the death of his eldest daughter.

There can be no doubt that Mr. Clarke acted from pure, though mistaken, motives. "He thought that the different Societies might be induced to attend at their parish churches;" but, in after life, he discovered his error, although his own attachment to the Church remained in full vigour. "Multitudes of them," he writes, respecting the Dublin Methodists, "never belonged to any church, and felt no religious attachment to any but those who were the means of their salvation." He "saw the folly of endeavouring to *force* the people to attend a ministry from which they had never received any kind of spiritual advantage, and the danger of not endeavouring carefully to cultivate the soil which they had, with great pain and difficulty, enclosed, broken up, and sown with the good seed,—the word of the kingdom." This, we conceive, is the true view of the question, as between Methodism and the Church. The Methodists, beyond dispute, have been Dissenters ever since they were formed into a distinct and self-dependent community. They may have been less active in evincing their dissent than other denominations; but of the fact, no candid man can doubt. Mr. Wesley himself was a Dissenter long before his death; and, if the Church had been in possession of an efficient discipline, he would have been deposed on account of his irregularities.

If, in Dublin, Mr. Clarke was led, as he thought, into the greatest ecclesiastical error that he ever committed, that city also was the scene of his greatest benevolent achievement. His Commentary itself is not a monument of which his friends have more reason to be proud, than of the Strangers' Friend Society. The first association under this name was formed by Mr. Clarke in the metropolis of his native country; and while resident there he was amongst its regular visitors. In the following year, he founded a similar institution in Manchester, and one afterwards in London. His rules and plan were, in process of time, adopted in almost all the chief towns in England.\* One of

\* The *Methodist Magazine* for 1798 contains a detailed account of "the nature, design, and general rules of the Strangers' Friend Society, as established in Dublin, Manchester, Liverpool, and other places," drawn up by Dr. Clarke; and, from a MS. paper in his own hand-writing, the following particulars of the origin of the society may be learned:—

"The Strangers' Friend Society was formed by the Rev. Mr. John Wesley and myself, in Bristol, in the year 1789, on the foundation of a small meeting, the members of which subscribed one penny per week for the relief of the poor.

"I went the next year, 1790, to Dublin, and there I formed a society

those rules was, that, although the society was instituted by Methodists, their own poor should not be entitled to any relief from it; a fund for supplying their wants being already provided. These societies still subsist in full vigour, and have done more public good than any other charitable institutions in the kingdom.

While in Dublin, Mr. Clarke formed an acquaintance with a Turkish Janissary of rank, the circumstances of which deserve to be recorded. His father was a Turk, and of course a Mohammedan; but his mother, a Greek captive, was a Christian. Ibrahim ben Ali (their son) was educated as a Mussulman; but his mother, though she never ventured to be more explicit, frequently gave him intimations of a purer worship, while some of his father's Spanish slaves boldly arraigned Mohammed as a false prophet, and declared Jesus Christ to be the Saviour of the world. His father procured him a captain's commission among the Janissaries. Five years after, he was suspected of having murdered two of his brother officers, his intimate acquaintance. His protestations of innocence were in vain, though that which, in a civilized country, would have screened him from suspicion, was the only evidence against him. A respite of five days was given, to allow time for his friends to prove his innocence by discovering the murderer. On the fifth day he was ordered to

of the same name, but as yet nothing was published. From Dublin I went to Manchester, in the August of the same year, and there I again formed another society of the same name and kind; but I there drew up a paper in the March following, which I read myself in the public congregation in Oldham-street chapel, and begged that those who were friendly to such an institution would meet in the vestry after service. Many did, and all agreed that the paper which had been read should be printed: it was so, and met with universal acceptance. I went from Manchester to Liverpool, and formed a similar society there.

"In 1795, I removed to London, and formed at Wapping 'The Strangers' Friend Society;' nothing having the same rules or name having ever been there before. From Wapping it extended to City-road, Spitalfields, and indeed over the whole city and suburbs. There was a small society in Long-lane, West Smithfield, London, the pious members of which gave one penny per week to assist in relieving the wants of poor persons in the Methodist society; but its name and rules were different, and it was chiefly managed by the late Mr. John Owen, and possibly sank when the Strangers' Friend Society was established at Wapping, and afterwards at City-road; and probably into this the 'Penny-a-week Society' was merged; but I rather think that, as a society, it died a natural death, its very few members becoming visitors in the Strangers' Friend Society.

"The name 'Benevolent' was afterwards used, I believe, first in City-road; and these institutions, wherever established, meet with the most extensive patronage. This is the simple truth in reference to the origin and formation of the Strangers' Friend Society.

(Signed) "ADAM CLARKE.

"*Stoke Newington, May 22, 1830.*"



prepare for death. His mother, gathering courage from the crisis, openly, in the presence of her husband and others, begged him to trust in the supreme God alone, and to pay no attention to the Mohammedan doctrine. An old Spaniard, still more enlightened, bade him "recommend his soul to God through Christ Jesus, and he would save him unto life eternal." This counsel deeply impressed him. Passing the night without sleep, and hearing the prison-doors opened in the morning, he fainted away through dread; but, on recovering, he found that, the real murderers having surrendered themselves, deliverance instead of death awaited him. The Spaniard before-mentioned counselled him to continue to trust in the Lord Jesus, who had so wonderfully delivered him; and Ibrahim rewarded his attentions by redeeming him from captivity, and sending him to his own country. In a subsequent war with Russia, Ibrahim, after receiving several wounds, was taken prisoner, and carried to the neighbourhood of St. Petersburg, where he remained two years. At length, a lady whom he had cured of some ophthalmic disease, procured his liberty. Afraid to return to Constantinople, where it had been represented by those whom his attachment to the society of Christians inflamed with the unrighteous zeal that bigotry inspires, that he had traitorously delivered the troops under his command into the hands of the Russians, he embarked on board a ship bound to Copenhagen, and afterwards proceeded to Liverpool. His whole family, with the exception of a brother and sister, who were left in care of the paternal estate, retired to Ismail, where he intended to stay until he should be cleared from suspicion; but death overtook them in this retreat: they were massacred with the rest of the inhabitants, whom Suwarroff put to the sword. From Liverpool, Ibrahim went to Dublin, where, having inquired for a person who understood Arabic or Spanish, he was directed to Mr. Clarke, who, after due caution and examination, instructed him more fully in the principles of Christianity. In a few months he was admitted, at his own earnest request, to the ordinance of Baptism, which was administered by Mr. Rutherford, Mr. Clarke translating into Spanish the words of the baptismal service. He received the name of Adam, and continued to maintain an upright character. When Mr. Clarke left Dublin, Ibrahim accompanied him to Liverpool, and thence to Manchester, in both which places he had constant intercourse with his spiritual guide. Finally, he departed for America, where he married a lady of the Baptist persuasion, and ultimately died in the faith and hope of the Gospel.

Mr. Clarke availed himself of the means which Dublin so amply afforded, of acquiring some knowledge of medical science. Entering himself as a student in Trinity College, he attended

courses of lectures on medicine, anatomy, and chemistry; from which, aided by his own sedulous application, he obtained a sufficiency of knowledge for ordinary cases, and thus kept all apothecaries, whom "he ever considered the bane of families," from his door. In extraordinary cases, he called in some skilful physician, himself preparing the medicines prescribed. Dr. R. Perceval, the chemical lecturer, became the intimate friend of Dr. Clarke.

In studying these sciences, Mr. Clarke acted according to one of his practical maxims; namely, "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom"\* (Prov. xviii. 1). It was also his constant aim to render every acquirement subservient to the explanation of Scripture. Thus he rendered his knowledge of chemistry, which he had studied in its abstruser branches, serviceable in the interpretation of a text from which he was one day preaching in Whitefriar-street chapel. It was Isaiah i. 25, 26: "And I will turn my hand upon thee, and purge away thy dross, and take away all thy tin," &c. In explaining the meaning of these words, he described the method by which the dross is separated from silver in the process of refining, and added some observations on the nature and properties of metals. Among his hearers, on this occasion, was a man of science of the name of Hand, whose profession was that of a glass-stainer, but who was then, as for a long time he had been, engaged in an ardent search after "the philosopher's stone." He thought he could discover from Mr. Clarke's discourse, that he also had made experiments in alchymy. Being introduced to him by a mutual acquaintance, he communicated his suspicions, and found that they were just. As Mr. Hand was a warm-hearted and intelligent man, his acquaintance with Mr. Clarke soon ripened into intimacy; and they frequently made experiments together in Mr. Hand's laboratory. Nothing could divert this gentleman from his efforts to discover the art of transmuting the inferior metals into silver and gold. Often, like other enthusiasts in the science, he imagined himself to be on the eve of unravelling the great mystery; but, as often, it eluded his grasp. Though in his grand object he was entirely defeated, and his credulity was sometimes imposed upon, many curious discoveries and interesting circumstances attended his labours. After Mr. Clarke's removal from Dublin, Mr. Hand still kept up the acquaintance by a correspondence, in which his alchymical pursuits formed the prevailing topic.†

\* Some years ago a Methodist preacher asked him if he would advise him to apply himself to the study of geology and mineralogy; when he promptly replied, "Yes; a Methodist preacher should know everything."

† In some letters which he addressed to Mr. Clarke while at Manchester, we find a strange account concerning the transmutation of metals, the

It was while Mr. Clarke was in Dublin that Mr. Wesley died—"the most solemn event that ever occurred in the Methodists' Connexion." He was overwhelmed with grief at the intelligence,

leading circumstances of which we will endeavour to collect, premising that Mr. Hand was a gentleman of character, who could not be suspected of wilful misrepresentation.

There came to Mr. Hand's house two men, one of whom appeared to be a priest, the other a plain, solid-looking person. The latter begged to see some stained glass, which was shown him. In the course of conversation, he spoke of metals and their properties, and of alchymy, and asked Mr. Hand if he had ever read any books on that subject. After praising his glass, they went away. On the following day, the mysterious stranger came alone, and told Mr. Hand he had something which would stain glass a deep blood-red—a colour which that gentleman had never been able to produce. Mr. Hand took him into his laboratory, and, having made his air-furnace extremely hot (for a common degree of heat would not suffice), furnished him with a piece of glass. Opening a box, the stranger, with a penknife, laid a little red powder on the glass, which he then put into the fire. When hot, he took it out, and the glass was like blood. While this was in progress, the stranger pronounced Mr. Hand to be an alchymist; assigning, as a reason for thinking so, that he "had as many foolish vessels as he (the stranger) had seen with many others engaged in that study." Mr. Hand did not attempt to deny the soft impeachment; and, on being asked why he believed in the art, he replied, "Because he gave credit to many good and pious men." The features of the stranger relaxed into a sardonic smile; and, taking up the scales, he weighed out two ounces of lead, into which, when melted, he put four grains of a very white powder in a piece of wax, and replaced the whole in the fire. When the powder, which was not larger than the head of a lady's hat-pin, was put into the lead, the whole mass became pulverized like calx. The fire into which it was now put, was of a sufficient heat to melt silver; and, in little less than a quarter-of-an-hour, the stranger saying "It is in perfect flux," took it out with the tongs, and threw it into the water. "Never," exclaims Mr. Hand, "was finer silver in the world!" Being questioned by Mr. Clarke, who was somewhat incredulous, Mr. Hand replied, that he had heard too much of the tricks of alchymists, and was too attentive to all that passed, for either man or devil to deceive him in the transaction; and, as a proof that he had not been imposed upon, he stated, that of the two ounces of transmuted metal which the stranger left in his possession, he used a quarter-of-an-ounce in his own work, and sold the remainder for pure silver.

When Mr. Hand saw the silver thus produced, he exclaimed, "O God! Sir, you amaze me!" The stranger, with a contemptuous smile, asked him why he called upon God—did he think that he had any hand in those things? God, he added, would never reveal them to man. After inquiring whether he had ever learned any magic, and, on being answered in the negative, recommending to him a certain book, the stranger offered to make him "acquainted with a friend that would help him in knowledge," and immediately asked him, if he had "ever seen the Devil." Mr. Hand replied, "No, and he trusted he never should." The stranger assured him, that he need not be afraid of that spirit, that he harmed no one, but was every ingenious man's friend.

He then proceeded to perform another feat, having first promised Mr. Hand that it should not be connected with the appearance of the Devil. Taking a common tumbler full of water, he dropped into it a portion of red



and could do no more than read the little printed account of the last moments of that great and good man. On receiving a copy of the sermon preached on the occasion by Dr. Whitehead, Mr. Wesley's friend and biographer, Mr. Clarke sent it to Dr. Barnard, then Bishop of Killaloe, who, in acknowledging the receipt

liquor from a small phial, pronouncing, at the same time, an unintelligible incantation. At first, there were a few little flashes in the water, attended with a strong smell of sulphur; but, by-and-by, the whole glass was in a flame, like spirits of wine burning; and, as distinctly as he ever saw anything in his life, Mr. Hand saw a number of little live things like lizards moving about in it. Observing the terror of his spectator, who, indeed, exclaimed, "Christ save me! Sir, I never beheld such a thing in my life," the magician threw the contents of the glass into the ashes. Mr. Hand ventured to look for the lizards, and, being told that "they were gone to the place whence they came," he inquired where that was: but he was told that he must not know all things at once. The reader will think he might have guessed.

When these wonders had been performed, Mr. Hand asked his mysterious acquaintance if he knew any person who had the red stone, adding a wish that he himself did. The stranger said he knew multitudes of such persons, and promised to communicate the whole secret to him; but, he subjoined, "we are all linked like a chain, and you must go under a particular ceremony, and a vow." Mr. Hand was about to say, that he would vow to God never to divulge what might be told him; when the other interrupting him, intimated, that the vow must be made "before another," saying angrily, "It is no matter to you whether it be before God or the Devil, if you get the art." To this Mr. Hand replied in a tone equally determined, that he would never receive anything, not even the riches of the world, but from God alone. At length, the stranger took his leave, saying, that he would call again when Mr. Hand had reflected upon his offer, and protesting to him, that there was no other means of coming at a knowledge of the secret than that which, on certain conditions, he was willing to communicate to him. He did not call again. But, a few days after, Mr. Hand met him in the street, and challenged him, when, with an effrontery worthy of the father of lies, whose servant he had confessed himself to be, he pretended not to know who it was that was addressing him; and, though Mr. Hand declared that he would not rest until he discovered who he was, it does not appear that he ever succeeded.

The strange circumstances of the interview which we have described, produced such an effect upon Mr. Hand, that he had no rest for several nights after, but was perpetually dreaming and starting in his sleep. He was fully convinced that what he had witnessed was effected by Satanic agency; and it explained to him the meaning of the phrase, "coming improperly by the secret." But even this had no tendency to cool his ardour in pursuit of the same or similar objects by means which he considered legitimate. He tells his friend Clarke that he is building a digesting-furnace, with a tower, of capacity sufficient to burn for twenty-four hours without fresh fuel, and that he will have it so constructed as to give it any degree of heat he pleases. He inquires repeatedly if his friend has seen a Manchester gentleman, who, as he had heard, was in possession of the art, and begs that, when he sees him, he will prevail with him to afford light and help to a distressed brother. He expresses his determination never to have done, so long as he has the means of proceeding. He argues that he may be suffered to do this, inasmuch as he spends nothing in any other

of it, observed,—“It contains a true and not exaggerated encomium on that faithful and indefatigable servant of God who is now at rest from his labour, and (what is of more consequence to those who read it) an intelligible and judicious *απολογία* for the doctrine that he taught, which he has set forth in the clearest terms, and with a simplicity of style, even beyond that of Mr. Wesley himself; without the smallest tincture of (reprehensible) enthusiasm, erroneous judgment, or heterodox opinion. He has plainly expounded the truth as it is in Christ Jesus; and I hope and believe that the dispersion of this little tract may do much good: as the sublimest truths of Christianity are there reduced *ad captum vulgi*, and at the same time proved to the learned to be none other than such as have been always held and professed in the *Christian church* from the time of the apostles till now, however individuals may have lost sight of them.” The Bishop’s postscript is amusing:—“If I have omitted to direct this properly, I hope you will excuse me, as you do not mention whether you are in orders or not.”

“I had the honour of Mr. Wesley’s acquaintance,” says Dr. Clarke “for many years. I have been with him by night and by day, in the powerful exercise of his ministry, and of his mode of discipline, and this in troublesome times; and I have seen and been with him in trials and dangers, by sea and by land: as his counsels can never depart from my breast, so his image can never be obliterated from my mind.”

Mr. Wesley evinced his respect for Mr. Clarke by the codicil to his last will, in which he made him and six others the trustees of all his literary property. This codicil having superseded the will, the seven trustees administered, and afterwards conveyed all their rights and authority to the Conference.

amusement. Nay more, he indulges in the hope of realizing wealth, and relieving the necessities of the poor from his superfluous store.

It would be interesting to know the subsequent history of this amiable, but awfully deluded man; for, whatever may be thought of the horrible narrative which he communicated to his friend Clarke, there can be but one opinion concerning him and his pursuits: namely, that, as Solomon expresses it, they were “vanity of vanities, and vexation of spirit.” Nor, when we find a man appealing to God and Christ in such a way as he seems to have done, is it possible to entertain any very high opinion of his piety.

## CHAPTER VII.

*Mr. Clarke is appointed to Manchester—His Account of the burning of Dr. Priestley's House and Library—His Opinion of Napoleon and Wellington—His Account of the State of Parties—The Rev. Messrs. Bradburn and Benson—Dr. Clarke's Condemnation of political Preaching and religious Newspapers—Mr. Clarke's State of Health—He prescribes for the sick Poor—Death of his Son Adam—Mr. Clarke is appointed to Liverpool—His Preaching described by Mrs. Pawson—He is desperately attacked and wounded—His Sentiments on noisy Revivals—Remarkable Anecdote.*

MR. CLARKE returned to England in July, 1791, when the Conference was held in Manchester; to which circuit he was appointed, that he might resort to Buxton for the restoration of his health. In this, and in the following year, he availed himself of this means, both by bathing and by drinking, and completely recovered from his rheumatic disorder.

The French Revolution was now the universal topic; and a spirit of rancour and bitterness, arising from party politics, diffused itself through all ranks and classes of the community. The friends of freedom in Birmingham determined in the year 1791, to celebrate the anniversary of the destruction of the Bastille, the King's State Prison in the vicinity of Paris, which had taken place on the 14th July, 1789. The populace collected in a great mob, and, uncontrolled by the magistrates, burned to the ground some places of worship belonging to the Socinians, and also some of their dwelling-houses. They then proceeded to the residence of Dr. Priestley, where they destroyed his house, his valuable library, all his papers and philosophical apparatus, and would, in all probability, have added himself to the general conflagration, had he not fortunately escaped their fury.

The following account of the burning of Dr. Priestley's house and library, collected from some of the preachers who were on the spot, occurs in a letter which Mr. Clarke wrote to his wife during the sittings of Conference:—

“Perhaps you have not heard of the riots at Birmingham. I will tell you. On Thursday the 14th, Dr. Priestley and Dissenters in general, met together to celebrate the French Revolution. They had what they called a revolution dinner, &c. Two magistrates of the town went to the place where they were assembled, and begged to accompany them. The revolutionists told them that none could be admitted but Dissenters, and gave them



some irritating language. Some say, they shouldered the magistrates out. They felt themselves insulted, and, on coming off, unluckily cried out among the thousands which were assembled as spectators of the revolutionists, 'The Church and the King!' The mob immediately took fire, went to an inn, drank some liquor, and then proceeded to the house where the revolutionists were assembled and beat the windows in pieces. The revolutionist men with difficulty escaped with their lives. Afterwards the mob went to Dr. Priestley's chapel. This they burned to the walls, and part of them they tore in pieces. They then went to another Dissenting chapel, which they served as the former; and next proceeded to Dr. Priestley's house. He and his family had just time to escape with their lives. The mob tore the house in pieces, and burned up his library, laboratory, and all his effects. They afterwards went to a country seat of the doctor's, called Moseley Hall, about three miles out of Birmingham, which they also burned. These, with several other outrages they committed, which I cannot enter into the detail of. Poor Priestley has hardly where to lay his head. The public inns where he goes will not receive him for fear of the populace. It is thought he has either gone out of the land or must speedily go. Dr. Price is dead, or no doubt he would soon fall into the hands of popular mercy."

This tumult, after raging four days, and extending its direful effects over the adjacent populous districts, was quelled by military force.

Having thus far alluded to the French Revolution, we here introduce Dr. Clarke's opinion of Napoleon, and of his fortunate conqueror, which, like all the opinions of such a man, must be read with interest:—"At last," says he, in a rapid glance at the course of political events, "At last, Napoleon, *the most accomplished general and potentate which modern times have produced*, by an ill-judged winter campaign against Russia, had an immense army destroyed by frost, himself barely escaping from the enemy. After which, his good fortune seemed generally to forsake him; till at last, when on the eve of victory, at the famous battle of Waterloo, *by one of those famous chances of war, to which many little men owe their consequent greatness and great men their downfall*, he was defeated; and, having thrown himself on the generosity of the British, he was sent a prisoner to the Rock of St. Helena, where, by confinement and *ungenerous treatment*, he became a prey to disease and death."

Nor is the Doctor's account of the state of parties in this country less interesting. Even religious people, he informs us, caught the general mania. The pulpits of all parties resounded with the pro and con politics of the day, to the utter neglect of

the pastoral duty; so that "the hungry sheep looked up and were not fed." The Methodists themselves, whose glory it had been to keep religion entirely distinct from all secular affairs, partook of the contagion. Mr. Clarke's colleagues were, unfortunately, among the number of warm politicians, and, more unfortunately still, they took opposite sides of the all-engrossing question. While one pleaded for the lowest republicanism, the other exhausted himself in maintaining the Divine right of kings and regular governments to do what might seem right in their own eyes, the people at large having nothing to do with the laws but to obey them. It would have been a fine opportunity for the wolf to steal in while the shepherds were engaged in bitter quarrel; but Mr. Clarke was happily preserved from the general plague. Not that he had not made up his mind on the politics of the day. His principles, from which he never swerved, were those of a Whig; but he had too deep a sense of his duty to let this appear in the pulpit, where nothing was heard from him but Christ crucified, and the salvation procured by his blood. While, therefore, his colleagues were converting the pulpit into an arena of political disputes, he steadily devoted it to its legitimate use; and, though, as he acknowledges, their abilities were greatly superior to his, God honoured his fidelity. His congregations, notwithstanding the attractions which political preaching must have had in those times of general excitement, were equal to theirs; and his preaching abundantly more useful.

Thus far Dr. Clarke. Here his best friends are obliged to own, that he was not sufficiently guarded in his expressions. Surely he was not the sole exception to that "utter neglect of the pastoral duty," of which he speaks. The preachers to whom he alludes as having been opposed to each other in political opinion, and as having used the pulpit to further their disputes, were the late Messrs. Samuel Bradburn and Joseph Benson. It may be true that they ranged themselves on opposite sides of the grand question of the day—that Mr. Bradburn took his stand on the side of liberty, and Mr. Benson on that of order; but there is no evidence to prove that the one was so violent a champion of "legitimacy," or the other so determined "an advocate of the lowest republicanism," as Dr. Clarke represents them to have been. Both those celebrated ministers may have been betrayed by a well-meant zeal into the occasional introduction of their political speculations into the pulpit; but it is monstrous to suppose, that, from Sabbath to Sabbath, they carried on a systematic warfare. Mr. Clarke must have been misled by the reports of ignorant or designing men, who, being themselves, perhaps, violent partisans, tinged everything with the deep hue of their own excitement; for, while discharging his own duties with the zeal

with which he always did discharge them, he could not be engaged in collecting the evidence upon which he founded his statement. Mr. Bradburn, indeed, published a sermon on equality, in which his prime end was, to show "that a firm adherence to the principles of *unlimited religious liberty* was perfectly consistent with a steadfast attachment to the King, whom he earnestly prayed God to bless, and to the *civil* constitution, which, *in itself*, was excellent, and of which he highly approved." If there had been no such Scripture, Mr. Bradburn remarks, as that which commands us to "honour the King," we, the Methodists, "as a people, have reason to love King George, and to be pleased with the *civil* government." To such an extent, indeed, did Mr. Bradburn carry his views of loyalty, that he maintained it to be the duty of the Methodists "to be loyal were a Pagan upon the throne; for," he adds, "what with some is mere policy, is, with us, a case of conscience." The whole scope of the discourse was to expose the levelling politics which were then so warmly advocated.

As for Mr. Benson, the facts stated in the *Wesleyan-Methodist Magazine* are an ample refutation of the broad censures cast upon him:—

"It would be difficult to mention any man, since the primitive ages, whose ministry was more Scriptural, impressive, and successful. In regard to the actual conversion of men from the error of their way, he was certainly one of the most honoured instruments ever employed by the Head of the church; and it does not appear, that, at any period of his life, he was more in the spirit of his work, or more owned of God in his public labours, than when he was stationed in Manchester. He was aware of the strenuous efforts then in progress to propagate Paine's politics, in connexion with Paine's infidelity; he found disaffection to King George generally connected with an open denial of Christ and the Bible; and, like a faithful watchman, he warned the unsuspecting part of his hearers of their danger, and endeavoured to reclaim those who had been already led astray; but, in doing this, he neither scattered his congregations, nor neglected to 'preach Christ crucified for the redemption of a lost world.' When he preached on the Sunday evenings in the spacious chapel in Oldham-street, he was generally attended by as many persons as could possibly press within the doors, amounting to considerably more than two thousand; and so powerful was his preaching, that these immense congregations were often moved, not only to tears, but to loud wailing; so that he was compelled to kneel down in the midst of his sermons, and engage in prayer, that the people might relieve their minds by acts of devotion; when he arose and resumed his discourses. Forty years have



elapsed since those times of special visitation were experienced in connexion with Mr. Benson's ministry in Manchester; but the remembrance of them is as distinct and vivid among the aged Methodists in that town, as if they had only occurred a few months ago."

This is a widely different picture from that drawn by Dr. Clarke. Had he contented himself with describing Mr. Benson as a man who was inclined to push the principles of loyalty beyond a rational and Scriptural obedience to the existing "powers," at the same time giving him credit for being actuated by a holy jealousy for the interests of true religion, there would probably have been no ground for accusing him of injustice. It is very difficult to conceive how Mr. Clarke could reside in Manchester, and not become acquainted with the wonderful effects of Mr. Benson's ministry; but it is still more difficult to persuade one's-self, that a man of veracity, not to say piety, such as that of Dr. Clarke, would knowingly conceal facts so creditable to the zeal and talent of the preacher, and so honourable to the cause of Christianity. The liberal admission of his own inferiority to both Mr. Benson and Mr. Bradburn, assures us that he was governed by no improper motive. It appears clear, however, that, if his colleagues in Manchester did assume in the pulpit antagonist positions, their dispute was confined to the principles of religious liberty, considered probably with reference to the exclusive privileges of the Church Establishment.\*

\* In February, 1821, Dr. Clarke, being on a visit to London, heard of the illness of his former colleague, the late venerable Joseph Benson, whom, though they differed on many points of divinity, he highly esteemed, both as an eminent theologian and as a man of distinguished piety. It being intimated to him that the dying minister wished to see him, he hastened to his house. On Dr. Clarke's entering the room, Mr. Benson recognized him, and held out his hand, which Dr. Clarke took, and observed, "You are now, Sir, called to prove, in your own experience, that power and mercy of God, exhibited under all circumstances, to which you have so long borne testimony." To which remark, Mr. Benson replied, in very articulate tones, "that his reliance was firm and steadfast upon God, and that he did experience the power and comfort of the truths which he had preached." On Dr. Clarke's remarking he thought the light in the room too great, Mr. Benson observed, "I can bear a strong light." To which Dr. Clarke emphatically replied, "Yes, you always saw things in a strong light." Dr. Clarke then kneeled down by the bed-side, and, in a short, but earnest prayer, commended his dying brother to God's especial support and protection; then kissing his clay-cold brow, he quitted the apartment. Before Dr. Clarke left town, he had the melancholy task of speaking over Mr. Benson's corpse, in City-road Chapel, before an immense crowd of the friends and admirers of the deceased, and of pronouncing a just tribute of praise to his talents and long and successful ministerial labours. It had also fallen to Dr. Clarke's lot, some years before, to perform the last sad office of friendship over Mr. Bradburn's remains. He thought them the two greatest preachers of that day.

Dr. Clarke's general condemnation of the practice of mixing up politics with the momentous matters proper to the pulpit, is not more severe than it is just:—"Political preachers neither convert souls, nor build up believers on their most holy faith. One may pique himself on his loyalty, the other on his liberality and popular notions of government; but, in the sight of the great Head of the church, the first is a sounding brass, the second a tinkling cymbal. When preachers of the Gospel become parties in party politics, religion mourns, the church is unedified, and political disputes agitate even the faithful of the land. Such preachers, no matter which side they take, are no longer the messengers of glad tidings, but the seedsmen of confusion, and wasters of the heritage of Christ." Some may think that he carried his objections too far. "I have often been solicited," he writes, in 1831, "to favour the establishment of newspapers among our people; and I have invariably refused. I saw there was a disposition both among the people and the preachers to spend that time in reading them, and in consequent discussions on the subjects they contained, which ill comported, in my view, with what they owed to God, their souls, and their moral and social duties. I certainly have seen the morning newspapers supplant the Bible; and, as I believe the temptation is the same, so I believe the Athenian tendency to be unaltered." But, were newspapers abolished, that tendency (a law of our nature) would still remain; only more time would be wasted in its gratification than by the compendious mode of collecting the news from printed journals.

From a letter to Mr. Alexander Mather, dated Manchester, December 23, 1791, in which he acknowledges the pecuniary favours of that gentleman and his wife—favours which the rapid increase of his family made very acceptable; it appears that he had a return of the dangerous complaint from which he had suffered in Dublin. "As my captivity," he writes, "is in a great measure turned, I feel it a duty I owe to gratitude, to God, to inform you of it, and to make you a partaker of my consolations, as I have made you a sharer of my sorrows. Through the abundant kindness of God, my health seems better than it has been for some years. December and January have been my two most trying months for a few years back. The first is now nearly ended; and I have had but one very alarming night. I had preached three times that day, at Salford once, and twice at Altringham. In the evening I was seized with the spasms in my legs, thighs, and body; and, with these, the dreadful pain through my head, which I had in Dublin. The consequence was a whole night's derangement. The next day I was very bad; but, in three or four days, through God's goodness I got

well again. I dreaded the time of meeting the classes, as this always exceedingly hurts me, and cried to God for support. Glory be to God! that work is now done; and I have been heard in that I feared. There is a good work among the people. Many are stirred up to seek *purity of heart*; and two men, at our last public bands, gave a clear, rational account of a complete deliverance from all evil tempers and desires, in consequence of which they have constant communion with the Father, and his Son, Jesus Christ, by the Holy Spirit dwelling in them. They have enjoyed this glorious liberty for about two months. As the Lord has condescended to make me the instrument of their happy deliverance from an evil heart, it is a great encouragement for me to proceed in my work. There are some here who ridicule the mention of a work of this kind. They know best from whom they have learned to do so; but God enables me to bear down prejudice of this kind by a number of arguments deduced from the promises and nature of God. I look on this doctrine as the greatest honour of Methodism and the glory of Christ. God Almighty forbid that it should ever cease among us!"

In the town and vicinity of Manchester, Mr. Clarke laboured for two years. Here he found many valuable friends, and had the satisfaction of knowing, that he had neither run in vain, nor spent his strength for nought.

During his residence in Manchester, he began to give the sick poor the benefit of his medical knowledge and skill. He took good care, however, to meddle with no cases but such as he understood, and was competent to treat. In difficult cases, he invariably recommended application to the most learned practitioners. By this means he became acquainted with most of the faculty in Manchester. The celebrated Dr. Eason was of this number. Though not a professor of religion, he perceived its blessedness. "Oh, Adam," said he, "I like to attend your people in their last hours; they die so peaceably and so contentedly. I have not my spirit tortured with their cries, moanings, and complainings. No, your Methodist people always die well."

While in Manchester, Mr. Clarke was called to witness the ravages of death in his own family. His third child, a beautiful boy, named Adam, was seized violently with the croup, of which, in spite of the promptest use of every remedy, he died in a few hours, in the arms of his father. The recollection of this sudden bereavement never occurred to Mr. Clarke without bringing a tear into his eye, and he would not permit another of his children to be named after him.

In August, 1793, Mr. Clarke left Manchester for Liverpool, to which circuit he was appointed. During the two years of his



residence there, he pursued his ministerial labours and his biblical and other studies with unremitted ardour. He, and his venerable colleague, Mr. John Pawson,\* with whom he acted in perfect unison, had the satisfaction of seeing the Society more than doubled during their joint ministry. The following description of Mr. Clarke's preaching at this time occurs in Mrs. Pawson's private journal :—"Brother Clarke is, in my estimation, an extraordinary preacher; and his learning confers great lustre on his talents. He makes it subservient to grace. His discourses are highly evangelical. He never loses sight of Christ. In regard of pardon and holiness, he offers a present salvation. His address is lively, animated, and very encouraging to the seekers of salvation. In respect to the unawakened, it may indeed be said, that he obeys that precept, 'Cry aloud; spare not; lift up thy voice like a trumpet.' His words flow spontaneously from the heart; his views enlarge as he proceeds; and he brings to the mind a torrent of things new and old. While he is preaching, one can seldom cast an eye on the audience without perceiving a melting unction resting upon them. His 'speech distils as the dew, and as the small rain upon the tender herb.' He generally preaches from some part of the lesson for the day; and, on the Sabbath morning, from the Gospel for the day: this method confers an abundant variety on his ministry." Mr. Clarke preached almost daily, and, as usual, paid particular attention to the sick. Many of the villages in the circuit were at a considerable distance from the town; but he invariably walked home after preaching. On these occasions, he encountered occasional opposition and frequent dangers. In one instance, his life was in great jeopardy.

As he was returning from Aintree, accompanied by his brother Tracy and another friend, a large stone, weighing more than a pound, was aimed at him from behind a hedge. Cutting through his hat, it made a deep wound in his head, and knocked him down. He was carried into an adjacent cottage, where his brother dressed the wound. Mr. Tracy Clarke then went in pursuit of the assassins, whom he discovered in a neighbouring ale-house. It appeared that they were Roman Catholics, that they had casually entered the place where Mr. Clarke had been

\* Hearing, in the spring of 1806, that his old friend, Mr. Pawson, was in a declining state, Mr. Clarke invited him to his house in London, hoping that a change of scene might produce a beneficial effect upon his health and spirits. The venerable servant of Christ was already fast approaching the gates of death. In much bodily pain, he acknowledged Mr. Clarke's kindness; and this appears to have been his last act in this life. His dying moments were cheered by the universal love of his brethren and the Wesleyan Societies, but yet more by those elevated hopes, with which it had been the labour, the successful labour, of his long life to inspire his countrymen.

preaching, and that they followed him with the determination to assassinate him, although nothing had been said to inflame their bigotry. They were carried before a magistrate ; but Mr. Clarke, fearing they might be hanged, refused to prosecute ; and they were discharged upon their own recognizances. By continuing to violate the laws, however, they both came to an ignominious end.

Mr. Tracy Clarke had resolved that his brother should remain where he was, till the next day ; but, when the people of the house heard the circumstances of the case, being Roman Catholics themselves, one of them exclaimed, " You have been well served. What business have you to come and preach here ? It is a pity they do not kill you." Upon this, Mr. Clarke's friends speedily removed him, though at much hazard, to his brother's house at Maghull ; from which he was, on the following day, taken home. More than a month elapsed before he completely recovered.\*

A letter, dated May 6, 1795, and addressed to Miss Marsden, of Manchester, contains Mr. Clarke's sentiments respecting noisy revivals :—

" I am glad to find the work quickens at Altringham. But it seems you have no scarcity of noise. I know several who cannot bear these religious outcries, who are in every respect as sincere and upright as I could wish them. This is not the fault either of their heads or their hearts. Most people indeed lay the blame on their nerves. Poor nerves ! many a sore burden they have to bear, but I hope they are strong ; but, in your case, and several others, I believe they may be justly accused. ' Well, but do you think this noise does any good ? ' Verily, no ; but I believe God does much good by it. The common people, who have never had the advantage of mental cultivation, hear through the medium of their passions. Everything that affects them, arrests and fixes their attention, and then sacred truths have, as we phrase it, fair play in their minds. However, a great deal depends upon the spirit and mode of conduct of those who are made the instruments in this work : ' *So we preached, and so ye believed,*' has a vast latitude of meaning. We have had hundreds converted here, and yet we have had very little extravagance of any kind. This we consider as a peculiar mercy of God ; for, if it had been otherwise, we should, in all probability, have had bad work with sailors, &c. One word more I will add ; I never knew any of these noises, however absurd, but God took

\* Alluding probably to this event, Dr. Clarke says, in a letter to a friend, written Nov. 28, 1831, " I have endured many afflictions and persecutions ; and am the only Methodist preacher *alive* who has shed his blood for the testimony of Jesus."

advantage of it to do some good ; therefore, I would not despise any of them."

There is at Knowsley, a few miles from Liverpool, adjoining the park of the Earl of Derby, a chapel, of orthodox origin, as the trust-deed states, but which, like many other *endowed* places of worship in Lancashire, had fallen, in process of time, into the hands of the Socinians, who retained possession, and kept open the doors on the Lord's day as long as any persons could be induced to attend their preaching. In the year 1795, however, not an individual could be found to enter the place, except those who were paid for so doing, and the doors were closed in despair. The Rev. John Yates, minister of the Unitarian chapel in Paradise-street, Liverpool, had the management of the place, and not knowing what to do with it, at last called upon Mr. Clarke, and thus addressed him ; "There is," said Mr. Yates, "a place of worship at Knowsley, which has been, during several generations, in the possession of our denomination, endowed with an estate in Cheshire, and we have done all we could to keep it open by sending preachers statedly there ; but, whatever be the cause, they have preached the people all away ; for not an individual now attends. I wish, therefore, Mr. Clarke, that you would take it into your hands, and let your preachers try what they can do with it—perhaps the people in the neighbourhood may hear them, though they decline any longer to hear us." Mr. Clarke courteously replied, "Why, Sir, that is no very uncommon case—it is not at all improbable, that the strain of preaching pursued by your ministers is of too refined a cast for the inhabitants of a country village—the poor people may not be able to understand them. We will, if you please, make an experiment, and you shall know how far we succeed in the matter." Arrangements were made accordingly—the Methodists re-opened the place, and the people flocked to hear them.\*

\* From a paragraph in the "*Manchester Socinian Controversy*," p. 141, it would seem that the place has lapsed into the hands of the clergy of the Church of England, who send two laymen from Liverpool every Lord's day, one to read prayers, and the other to read a sermon, perhaps through the influence of the Knowsley family, who may not relish the bustle of Methodism.



## CHAPTER VIII.

*Mr. Clarke is appointed to London—His circuit Labours—His Works of Benevolence—Origin of the Methodist New Connexion—Conversion of the late Mr. Joseph Butterworth, some time M.P., and his Lady—Mr. Clarke's Preparations for his Commentary—A poetical Contest—Mr. Clarke nearly loses his Notes on Job—His strict Economy of Time—His Social Habits—Makes a country Tour for the Benefit of his Health—Mr. Clarke leaves London for Bristol—Death of his Father—Mr. Clarke feels the general Scarcity—His domestic Habits—Makes a Tour in Cornwall—His literary Friends—Purchases Meninski's Thesaurus—His Views of Salvation—Removes to Liverpool—Forms the Philological Society—Meets with an extraordinary Case—Alarming State of his Health—Decyphers an ancient Inscription—Removes to Manchester—Meets in Class—His Counsel to a young Preacher—Death of his youngest Daughter—His Connexion with the Eclectic Review—Forms a Philological Society in Manchester.*

AT the Conference of 1795, which was held in Manchester, Mr Clarke was appointed to London. This was an important era in his life. He had previously studied much, and had acquired various, extensive, and valuable knowledge; but now it was that he commenced the work of applying his own attainments to the benefit of others. This was the period, in short, from which may be dated the beginning of his literary labours. But, though he devoted himself with wonderful diligence to those labours, he never permitted them to interfere with his ministerial and pastoral engagements, which now were of no ordinary importance. In addition to the duties of a superintendent, he had the charge of visiting sick and dying persons, and, together with his colleagues, preached in all the chapels of the circuit, which, besides the metropolis itself, comprised a great portion of the surrounding country, being bounded on the east and west by Woolwich and Twickenham, and on the north and south by Tottenham and Dorking. This widely extended field of labour is now divided into six circuits. It was his constant practice to keep a journal of the texts of his discourses, and of the places in which they were delivered; and from this it appears, that, during the three years of his residence in London, he walked, in the mere duty of preaching, more than seven thousand miles; for he invariably went on foot, except to Dorking. In these long and frequent walks, he was very generally accompanied by his attached friend, Mr. John Buttress, of Spitalfields, the father of Mr. John Josiah Buttress, of Hackney. They were so constantly

together, and were so widely different in point of stature, that they acquired respectively the sobriquets of Robin Hood and Little John.

During the severity and scarcity of the year 1795, Mr. Clarke associated with some members of the Society of Friends, for the benevolent purpose of distributing bread and soup to the poor of Spitalfields, who, in common with the lower class throughout the country, were suffering much from the pressure of the times, the want of money, and, above all, the scarcity of food. This was the first time that Mr. Clarke had come into contact with the Quakers, to whom he was ever after much attached, and by whom he was always highly esteemed.

The year 1796 is memorable in connexion with Dr. Clarke's history, as that in which, the Conference being held in London, Mr. Kilham, followed by a considerable number of people, and a few preachers, separated from the Wesleyan Connexion. This excellent and upright man became the head of a new denomination, which, while it preserves the doctrines of Methodism, is regulated by more liberal principles of church-government than that from which it separated. It is a highly respectable community, has flourished extensively, and has transfused its spirit into a large portion of the Methodists, not only in this kingdom, but also in America.

One of the most remarkable fruits of Mr. Clarke's ministerial labours in London was the conversion of his brother-in-law, Mr. Butterworth. This gentleman was not only not decidedly religious,\* but was even unfriendly to Methodism. He thought it

\* The circumstances which led to Mr. Butterworth's union with Miss Anne Cooke, partake of the romantic. Being the son of a Baptist minister (the Rev. John Butterworth, of Coventry, author of "A Concordance of the Holy Scriptures," and one of four brothers, *all* of whom were Baptist ministers), he attended the Baptist chapel, in Chancery-lane, where he became acquainted with a gentleman of the name of Pond, who afterwards married Miss Frances Cooke, and took up his residence at Tiverton, in Devonshire. Miss Frances had, from her youth, been remarkable for her seriousness and her epistolary talents, and early joined the Methodist Society, of which she was an exemplary member. Mr. Butterworth being on a visit to Mr. Pond, that gentleman recommended to his choice, as a wife, a young lady in Somersetshire, to whom, in a letter, he begged his sister-in-law to introduce him. Accordingly, it was arranged that Miss Anne Cooke should perform this kind office for the friend of her brother-in-law; and away they went in company on horseback. But they had no sooner dismounted at the end of their ride, than Mr. Butterworth declined calling on the unknown lady, telling his fair fellow-traveller that in *her* he had discovered the only one who could make him happy. We may guess the blushes which followed this sudden declaration. However, they returned to Trowbridge without fulfilling their errand. Mr. Butterworth asked and received the consent of Mrs. Cooke to their marriage; and, in a few months, they were united.

right, however, that his wife should see her sister ; and, accordingly, she called at Spitalfields. Mrs. Clarke, who had not seen her sister since she herself was married (for Mrs. Cooke had not yet become quite reconciled to the marriage of Mr. and Mrs. Clarke), did not immediately recognize her in the fashionably dressed person who advanced to salute her ; but she knew her by the voice. This interview led to others, in which Mrs. Butterworth was accompanied by her husband, whose urbanity of manners speedily won upon his pious relations. His prejudices and those of Mrs. Butterworth, did not prevent them from going to hear Mr. Clarke preach, at City-road chapel. In the course of the following week, they called at his house ; and, having to preach at Leyton in the evening, he was accompanied by Mr. Butterworth. As they were returning, Mr. Butterworth acknowledged that he had been deeply affected by Mr. Clarke's sermon on the previous Sabbath, and expressed a determination not to rest satisfied without a saving knowledge of the truths which he had heard. When they had reached Spitalfields, and Mr. Butterworth and his wife had taken their leave, Mr. Clarke communicated the account to his wife. She also had an equally delightful tale to tell ; for her sister had confessed to her, that the very same sermon which had impressed her husband, had excited her also to inquire what she must do to be saved. They both joined the Methodist Society ; and the memory of Mr. Butterworth's unpretending piety and great benevolence will not easily perish.

On his arrival in London, Mr. Clarke began to employ himself, more particularly, in writing notes for a Commentary on the Scriptures. With this view he entered upon a critical reading of the sacred texts ; translating literally every verse of both Testaments from the originals, marking all the various readings, and comparing them with the authorized version. With the same view, he diligently pursued his oriental studies ; for a good knowledge of eastern customs and metaphors, and a clear insight into the spirit of eastern poetry and diction, were essential to the task he had undertaken. On the 28th of May, 1796, he finished his translation of the New Testament begun on the 10th of June, 1795. It was made with extreme care, and was illustrated by notes, explanatory of his reasons for deviating from the received original text, or from the authorized version. He considered it too imperfect for publication ; and, since his death, it has been destroyed, in compliance with his oft-repeated wish.

In the year 1797, he entered the lists for poetic honours with a young lady, on a visit at his house. The trial of skill was made upon a French epigram with which he had been struck in the course of his reading. The two translations were enclosed



and sent to the editor of the *Gazetteer*, who, by choosing which he would insert, was to decide whether Mr. Clarke or the young lady should bear the palm. The result is not stated; but, as Mr. Clarke's translation only is preserved, we presume it was preferred. It related to the ignorance of the clergy at the beginning of the Reformation, and was as follows:—

“A crotchet came into a wiscacre's head,  
To enter the priesthood for a morsel of bread.  
Away to the bishop he instantly hies,  
Announces his business. The prelate replies,  
'If you wish to be priested, and guide men to Heaven,  
How many in number are the sacraments seven?'  
Having studied awhile, he replies, 'They are THREE.'  
The prelate rejoins, 'Pray, Sir, which may they be?'  
'Faith, Hope, and Charity,' the scholar replies:  
'By the mass!' says the bishop, 'you're wondrously wise:  
You've answered discreetly, your learning is sound;  
Few bishops at present have lore so profound.  
See, Clerk, that his Orders be written with speed;  
He merits the tonsure:—and you shall be fee'd.'”

On one occasion, Mr. Clarke nearly lost a valuable portion of the fruits of his literary labours. Having supped at Hoxton after preaching, he returned to Spitalfields without his manuscript notes on Job, which he had, for some purpose, taken with him. He did not discover their absence till the following morning, when he set off with great dispatch in search of them, and found that they had narrowly escaped destruction. The servant, seeing some loose papers upon the sideboard, had folded up in them the pieces of candle which remained from the preceding evening.

It was by a strict economy of time, that Mr. Clarke was enabled to accomplish so much more in theological and biblical pursuits than was absolutely necessary for his pulpit preparations; and that, too, notwithstanding his multiplied engagements as a preacher and a pastor. It was not by sitting up late at night, but by rising early in the morning, that he made time for study. “A late morning student,” he used to observe, “is a lazy one, and will rarely make a true scholar; and he who sits up late at night, not only burns his life's candle at both ends, *but puts a red-hot poker to the middle!*” He seldom remained in bed after four; from which hour till called off by pastoral duties, he pursued his studies with indefatigable industry. Another method by which he gained time was, rarely accepting invitations to dinner. When he did dine from home, Mrs. Clarke usually accompanied him; and they returned as soon afterwards as possible; excusing themselves on the ground that they took no tea, for the wife had imbibed the husband's prejudices.

Mr. Clarke's hours of relaxation were after preaching in the evening. With a few intimate friends, among whom were Mr. and Mrs. Butterworth, he used to exchange visits at the close of the day, supping a little after eight. In these mutual hospitalities, he frequently concluded a day of severe study, delighting in the opportunity which it afforded him of unreserved conversation; and such was his fund of anecdote, ancient and modern, that he imparted as much pleasure as he received.

Although these pleasant meetings tended to keep alive the cheerfulness of his disposition, and to invigorate his spirit, they did not prevent his health from suffering, by excessive application to study. In July, 1797, it was deemed expedient for him to go for a short time to the sea-side. Accompanied by several particular friends, he went into Kent, and thence into Warwickshire. At Broadstairs, he saw the remains of a chapel dedicated to the Virgin; and, just as in days of old, every vessel that passed that spot lowered its top-sails, Mr. Clarke took off his hat as he passed by! The tumulus, upon which stands the memorial of the invasion of Hengist, "a like-nothing-else-sort-of-building," inspired him with feelings of still greater awe, being the first inhabited part of Great Britain, the place where Julius Cæsar landed, and where, according to report, the Gospel was preached for the first time in England. Kenilworth Castle, with which Sir Walter Scott has made general readers so familiar, gave Mr. Clarke much delight. He not only "told" but ascended "the towers thereof," and examined it minutely in every part. "I should have liked," he said, "to bring the whole castle on my back, in order that my Mary and her sons might enter into the enthusiasm of their husband and father. But we were obliged to leave a place I could have admired for a year." He was scarcely less enraptured at what he saw in Warwick Castle, which, as Kenilworth is the finest ruin, is the most perfect edifice of the kind in the kingdom. The first thing he saw made him "almost absolutely a prey to astonishment and rapture." It was Reuben's portrait of Schneider's wife: "such a speaking canvas I never before beheld." Then came the Etruscan vases collected by Sir William Hamilton, and some bronze cups dug out of the ruins of Herculaneum; in describing all which, he became "the oracle of the company." They saw, likewise, Queen Anne's bed, which she slept in, and, if report is true, wrought, in part, with her own hands. In the armoury, Mr. Clarke was permitted to accoutre himself, and "felt almost the spirit of a knight-errant coming upon him." He endeavoured, also, to wield Guy Earl of Warwick's sword, weighing twenty pounds, and examined the rest of his enormous equipments, not omitting his porridge-pot, which, being capable of holding one hundred and ten gallons, is

filled every time an Earl comes of age. As for the rib of the dun cow and the blade and back bones of the wild boar, he shrewdly suspected them to be the bones of fish.

From this entertaining tour, he returned with health considerably improved.

In August, 1798, Mr. Clarke was obliged, in conformity with the rules of Wesleyan Methodism, to bid adieu to London, with all its social attractions and literary advantages. He was appointed a second time to Bristol, and had not been many months in his new station before death bereaved him of his father, who, in 1794, had removed from Ireland to Manchester, where he conducted a school. When he heard of his illness, he naturally became anxious to see him; but the state of his own health, and of his domestic affairs, proved insuperable hindrances. In these circumstances, he exerted himself with the hope, that, before the disease of his honoured parent proved fatal, he should be able to visit him, and obtain his blessing, which he ardently desired. In the mean time, he requested an old and intimate friend in Manchester, to watch over his father, and to supply all his necessities, and to procure him "a line from his father's own hand." This commission was faithfully and tenderly executed. But the days of the venerable schoolmaster were numbered; and neither physicians nor friends could ward off the silent but sure approach of death. When a pen was given him for the purpose of writing, he observed, "I only wish to send my blessing;" but he was too feeble to do even this upon paper without the aid of his son's friend guiding his hand. With this help, he wrote a few lines, expressive of his wish, that "the blessing of God, and a dying father's blessing, might be ever upon all his children," and informing them, that "he died full of hope, and happy." He expired a few hours afterwards. His remains were buried in Ardwick church-yard, in Manchester; and, whenever his son Adam passed that cemetery, he invariably took off his hat, and kept it in his hand the whole length of the yard.\* His widowed mother resided with him till he left Bristol, afterwards taking up her abode with her daughter, Mrs. Exley, in that city.

\* Dr. Clarke was one of those men who may be safely suffered to deviate from the ordinary track, in transactions the most serious; because it is known that they have too much sense and discernment to abuse the privilege. He used it often, but always with good effect. One day, as he was performing the funeral obsequies over the remains of the father of one of his sons-in-law, of whom he had previously said, that "out of a million of men, he doubted if ten died in a safer state," when the body had been removed from the chapel, and just as it was about to be put into the vault, he affectionately placed his hand upon the coffin, and with strong emphasis, exclaimed, "Farewell! there lies an affectionate father and an honest man."



The death of his father was not the only affliction he was called to endure. In common with many others, he had to cope with a species of adversity very trying to his feelings as a husband and a father. In 1798 and 1799, the general scarcity had grown into a famine, and all classes of society were constrained to acknowledge the frowns of an offended God. The rich ceased to indulge in luxuries composed of flour: the middle classes were with difficulty able to supply their families with ordinary food, while numbers of the poor inevitably perished by starvation. Mr. Clarke and his family were not exempt from this pinching distress; but, as they were unwilling to draw upon the sympathies of their friends, their wants were not made known. He seized the opportunity of inculcating upon his children the practice of that true charity which springs from self-denial; and they used to reserve portions of their scanty meals for the casual relief of the poor. In these, as in all other adverse circumstances, Mr. Clarke maintained a full reliance on Divine Providence. "To many," said he, "God gives children in place of temporal good. To many others he gives houses, lands, and thousands of gold and silver, and with them the womb that beareth not; and these are their inheritance. The poor man has from God a number of children, without lands or money; these are his inheritance. And God shows himself their father, feeding and supporting them by a chain of miraculous providences. Where is the poor man who would give up his six children, with the prospect of having more, for the thousands or millions of him who is the centre of his own existence, and has neither root nor branch, but his forlorn solitary self, upon the face of the earth? Let the fruitful family, however poor, lay this to heart: 'Children are an heritage of the Lord; and the fruit of the womb is his reward.' And he who gave them will feed them; for it is a fact, and the maxim formed on it has never failed: 'Wherever God sends mouths, he sends meat.'" Instead of murmuring, therefore, at the largeness of his family, and the prospect of its rapid increase, he used to glory in it, as the highest honour that God could confer upon him; and, to persons who did not thus appreciate their mercies, he would reply in the words of the Mohammedan:—"The best wife is she who loves her husband, and brings him many children: let your children and your family be increased, and know that it is on their account that God provides for you."\*

\* In a congratulatory letter, which Dr. Clarke wrote to a friend who had entered the married state, we find the following curious passage:—"I am perfectly of Solomon's opinion, that 'he who findeth a wife, findeth a good thing.' Even in any circumstances, matrimony is better than celibacy; and hence I execrate the addition made here by the Targum, and some other would-be menders of the word of God, who have added טובה *good*; a

Those evenings which were not devoted to preaching, Mr. Clarke passed in the society of his children. One of the gambols in which he joined with them consisted in half-a-dozen of them clinging round his back, his arms, his waist, and his legs, while, with the seventh in his arm, he paced the room, "the happiest of the group." When bed-time approached, each of the little ones, kneeling in succession by the mother's side, repeated its prayers; while, one after another, their father carried them to bed, revisiting them before he himself retired to rest. The two eldest, who were boys, used to accompany him during the summer months to the villages in which he preached, each of them provided with a stout stick, to belabour robbers withal, should such attack their beloved parent; while he beguiled the way with Oriental tales of good and evil genii, which tended to inspire courage and an unflinching adherence to the right under all circumstances.

Nor was he less happy in his wife than in his children. On the eleventh anniversary of their marriage, he presented her with an elegant gold watch, accompanied by an address, in which he said, "This gold watch, the beautiful dial of which is an emblem of thy face; the delicate pointers, of thy hands; the scapement, of thy temples; the balance, of thy conduct in thy family; the gold case, of thy body; and the cap, of thy prudence, &c."\*

truth, indeed, that a child could have told—a truism and an *actum agere* very unworthy of the wisdom of Solomon; for most assuredly he that finds a good thing finds a good thing. Please to enter this beautiful criticism in your *Adversaria*."

\* Dr. Clarke did not only not despise those minuter manifestations of love displayed in the commemoration of times and seasons, days and years, but he delighted himself in their remembrance. Thus on the thirteenth anniversary of the same auspicious event, he addressed her in some ballad verses, the style and tendency of which may be seen in the following specimen:—

"What though no lands nor store of gold  
Have raised us up on high:  
Seven babes we've here of sweetest mould,  
And three more in the sky;  
With many friends of heart sincere,  
Who love, and for us pray:  
Let's join with theirs our praise and prayers,  
And greet our wedding-day."

And again, on the fortieth anniversary of their union, which occurred while he was at Liverpool on his way to Ireland, he wrote thus to Mrs. Clarke:—"This is the anniversary of our wedding-day, my very dear Mary; and this day I have kept with comfort for above forty years. You are more regardless of these kinds of observances than I naturally am: with my mind, such things have much weight, and now, being absent, I wish to show you that I carry the remembrance of it, and my respect for it, 200 miles beyond my own dwelling. Many may deplore their marriage, and such I would advise to forget their wedding-day; but whether motives, principles, or circumstances, be considered, I never yet found reason to deplore mine."

During his residence in Bristol, Mr. Clarke was much engaged in the prosecution of his studies, and in the labours of authorship; but he never allowed these pursuits to betray him into the least neglect of his duties as a preacher and a pastor. He still preached almost daily, and was assiduous in visiting the sick. Moreover, such was his repute for wisdom and integrity, that he was often consulted in cases of conscience, in which his decision was generally final.

His application to study was so intense, and his ministerial duties were so laborious, as to impair his health, for the restoration of which he was advised to make an excursion into Cornwall. Of this little tour we have an amusing account in letters to Mrs. Clarke, which abound in strokes of pleasantry. He soon recovered his appetite; for he had not been long from Bristol when he "made a breakfast like an ancient Briton;" but he did not fare so well at dinner, where, for two joints of pork, a sort of flesh which he had renounced with all the disgust of an Israelite, the only substitute was a piece of cold beef, scarcely more inviting. Between Launceston and Camelford, he thought he observed the signs of a natural convulsion in two lofty hills between which the road passed, and which had every appearance of being the two parts of a disrupted mountain. In visiting Nathan's Keeve, a name given to a large round basin, which a fall of water, one hundred feet in height, has formed out of the solid rock, he learned, that, according to tradition, there was in it a silver bell, for which some men were fishing, when one, who had brought it above water, cried, "Thank God, here it is;" but, the other replying, "No thanks to him—we have got it without him," it immediately tumbled in again, and there remained. This tradition, whether true or false, he rightly regarded as arguing a popular belief that blasphemy against God would not go unpunished. In passing over the ground on which King Arthur fought his son-in-law Mordred, he saw the bridge on which the latter is asserted to have fallen, and which was still called Slayman's Bridge. These and other curious antiquities engaged his attention; but the most gratifying circumstance of this tour was, that he met with a young gentleman from India, who read Persic and Arabic with the true accent.

He returned from this excursion to pursue, with renewed strength, his ministerial and literary labours. As an occasional relaxation from study, he enjoyed, besides the society of his own family, the conversation of many valuable friends. Mr. Charles Fox, a distinguished Oriental scholar, and a man of sense and taste, was his intimate associate. He was no mean poet, and published a volume of verse, purporting to be translated from the Persic, but no doubt original. He had, however, made



translations from the poets of Persia ; but these he did not live to publish. In the society of this amiable and accomplished man, Mr. Clarke took great delight ; and it contributed to extend his knowledge of Oriental literature.

The celebrated Dr. Fox was another of his acquaintance ; and from this gentleman he had an account of one of the inmates of his large lunatic asylum having swallowed a piece of a poker between two and three inches long. This extraordinary fact rested on incontestable evidence, as the reader will perceive when informed, that the surface of the iron, which had undergone a regular process of digestion, was deeply honey-combed by the action of the juices.

It is worthy of remark, that Mr. Clarke spent an evening at the house of one of his Bristol friends, in the company of Humphrey Davy and Robert Southey ; but of this remarkable meeting of three men, each of whom afterwards arrived at the highest distinction in different departments of learning, we are without any more particular record.

Mr. Clarke often experienced difficulties in his biblical pursuits from the scantiness of his pecuniary resources. This was the case during his residence in Bristol. He had not a good Arabic Dictionary, which was indispensable to him. His bookseller was consequently desired to procure him Meninski's Thesaurus. An opportunity soon presented itself of executing this commission ; but how to pay for the work (the price being forty guineas) was the question. Mr. Clarke requested a friend to lend him the sum for three months, at the same time instructing the bookseller to call upon the gentleman for the money. But his friend advised him to "confine his wishes and wants to his circumstances," and refused the loan. This was very discouraging, as no one could say when a Meninski would again be in the market. In these circumstances, Mr. Clarke resolved to make a formal application to his friend, Mr. Ewer, of Bristol, who entertained it in the handsomest manner, replying, "Yes, Mr. Clarke, twenty times that sum for twenty times as long, if you wish it." By this means Meninski, without whose aid the Commentary could never have been written, was secured, Mr. Clarke faithfully refunding the money at the time promised. Of this little incident Mr. Ewer or his descendants have reason to be proud.

The following extract from a letter addressed to his friend and counsellor, Mr. Mabyn, illustrates his ministerial views and feelings at this period : it is dated from Bristol, June 8, 1801 :—  
"I have now, for many years, been a teacher of others ; and, though I certainly have learned many things, and endeavoured to improve my understanding, yet I daily feel the necessity of

being taught a multitude of things, which I either know not at all, or very imperfectly. My heart says, both to God and man, 'What I know not, that teach me.' My soul loves wisdom, and pursues it. By wisdom, I mean that which discovers the best end, and the most proper means of attaining it; and seriously and determinately uses those means in order to the accomplishment of the end. I know God is all in all; and everything else is nothing in nothing, but as it proceeds from, and leads to, Him. My aim is, not to find out deep things, but to be able to comprehend the simple and plain truths which he has left on record. I aim at studying the simplicity of the Divine nature and character, that I may neither lose myself in the intricacies of human inventions, nor in the mazes of my own imagination. In a word, I wish to simplify Divine truth, or rather to descend from the regions of fancied abstruseness and mystery, and be convinced in my feelings, as I am in my judgment, that God, having to do with plain and ignorant creatures, has revealed himself in such a luminous and plain manner in his astonishing Word, that the wayfaring man, though a fool, shall not mistake the path that leads to his glory. I see the world, and even the church, gasping after mystery, and neglecting plain, yet sublime truth. When shall we all be truly simple of heart, that we may receive the truth in the love thereof, and bring forth fruit to the glory of God!

"I believe the whole science of salvation to be the most simple and the most plain that can be presented to the understanding of man. But by treating that as a mystery which God has revealed, and by investing the God of infinite love and perfection with our own passions, we have rendered that obscure which he has made plain; and that difficult, which he has made easy. Hence, many find it so difficult to believe in the Lord Jesus Christ that they may be saved, either from the guilt or nature of sin. Yet, after we have perplexed ourselves, even to distraction, the following will remain, not only as the first rudiments of heavenly teaching, but the fulness of Divine truth, in reference to salvation.

"1. Thou art a sinner, and consequently wretched.

"2. God is an eternal, unfailing fountain of love.

"3. He has given his Son Jesus Christ *to die for THEE*.

"4. Believe on him, and thou shalt be saved from thy sins.

"5. When saved, continue incessantly dependent on him, so shalt thou continually receive out of his fulness grace upon grace, and be ever fitted for, ever ready to, and ever active in, every good word and every good work.

"This is the sum and substance of the revelation of God: and oh! how worthy is it of his infinite goodness, and how suitable

to the nature and state of man! These are the simple lessons which I am endeavouring to learn and teach. This is the science, in the contemplation of which I should be willing to spend the longest life. O God! simplify my heart!"

After a residence of three years in Bristol, Mr. Clarke removed to Liverpool, pursuant to appointment by the Conference of 1801. The pleasing prospect of renewing his acquaintance with former friends, was hardly sufficient to counterbalance the regret with which he parted from his numerous associates in Bristol. He often declared, that he "never met with more kind, more estimable, and more endearing friends," than in that city.

Though his official duties and his private studies were, as usual, pressing, he found time to advance the cause of knowledge, by forming an institution, called the Philological Society, which was opened on the 18th of December, 1801. Being unanimously chosen president, Mr. Clarke drew up the rules and the introductory address, as well as a list of questions, touching science and general literature, for the consideration of the members. Many excellent papers emanated from this institution, which was the means of exciting considerable scientific and philosophical inquiry. Mr. Clarke's connexion with the Philological Society procured him the acquaintance of the late Mr. Roscoe, a man as eminent for his virtues as for his talents and accomplishments.

While Mr. Clarke was thus engaged in promoting the interests of science, he never neglected any one of his peculiar duties. In visiting the sick, he was eminently prompt, and even laborious, frequently rising in the middle of the night, and walking several miles, to administer consolation to the dying.

In the course of these visits, he met with an extraordinary case. It was that of a gentleman who had been awakened under a sermon from him, but who, though he evinced every sign of true and deep penitence, found no rest for his soul. Such had been his state for some time before he became ill and sent for Mr. Clarke. It surprised him that God had so long withheld a manifestation of pardon in a case of so much bitter repentance; and, finding, after repeated visits, that the sick man's disease was aggravated by the uneasiness of his mind, he expressed to him his firm belief that he had left something undone which it was alike his interest and his duty to do. This elicited the real facts of the case. The dying man related, that, in sailing some years before from a foreign port to England, he had, by way of frolic, secreted a small bag of dollars, which had been committed to the captain's care, but which he carelessly allowed to lie day after day upon the locker. At the end of the voyage, the captain making no inquiries for the bag, it was still detained, and several months elapsed in total silence concerning it. At length the parties to



whom it had been sent, having received notice of the fact, applied to the captain, who candidly acknowledged that he took it on board, but added that he could give no further account of it. By this time, the person in whose hands it was, became alarmed, and was ashamed to confess, lest his character should suffer; and so he purposely hid the property. The poor captain was sued for the amount, and, having nothing to pay, was thrown into prison, where, after languishing for two years, he died. The guilty person now strove to lose the remembrance of the misery which he had occasioned, and to drown the voice of conscience, by business and amusement. But he strove in vain; and, especially from the time when he heard Mr. Clarke preach, he had enjoyed no peace, but, on the contrary, had suffered great disquietude of mind. He had agonized at the throne of mercy for pardon, but God was deaf to his prayers; and he feared that he must go down into the grave unpardoned, unsaved. At the end of this painful narrative, Mr. Clarke enjoined the duty of restitution. To the captain himself, none could be made; for he was dead, and that without knowing that his name was rescued from infamy; but his widow and her children were alive. The gentleman eagerly complied with the proposition: the sum, with compound interest, was made up: Mr. Clarke communicated the circumstances, without mentioning any name, to the widow and to the other parties concerned, and obtained an acknowledgment for the money. The mind of the dying man was now calmed; and he expired in full assurance of the mercy of God through Christ.

Mr. Clarke's own health became seriously affected, in consequence of his severe application to study, and the pressure of his various engagements. He was often taken ill so suddenly, as well as seriously, as in an instant to lose all sensation. In April, 1802, he went to London for medical advice. Mr. Pearson, whom he consulted, told him that he must wholly desist from mental labour, and that he must not engage in any bodily exertion more violent than that of gardening and riding on horseback. The ventricles of his heart, he said, were in a state of disease, perhaps too far advanced to be cured. If he did not totally abstain from reading, writing, and preaching, he would die speedily and suddenly: if he did not abstain wholly for twelve months, he was a dead man. Mr. Pearson concluded by saying, "Did I not believe you to be in such a state of mind as not to be hurt at this declaration, I would have suppressed it."

In communicating this alarming intelligence to Mrs. Clarke, her husband, bidding her not believe it *all*, said, "If I find I cannot do my work, I will give it up: *I will not feed myself to starve the church of God*; I will seek out some other way of maintaining my wife and children." This is but one of several

strong proofs which he gave of his singular disinterestedness and scrupulous integrity.\* It is one, however, which the holders of ecclesiastical sinecures, as well as non-resident or negligent beneficiaries, would do well to ponder: it ought to make such men blush.

While remaining under the hands of Mr. Pearson, whose gloomy prediction, though confirmed by several other eminent practitioners, was not verified, Mr. Clarke's opinion was asked upon a point of antiquarian lore. The Society of Antiquarians had just received from Egypt a stone bearing three inscriptions, one in hieroglyphics, a second in Greek, and a third in—nobody knew what. At the pressing invitation of the Secretary, Mr. Clarke went up to the Society's apartments in Somerset-house, and saw the monument. In the first place, he determined the fact that the material of which it was composed, and which some had supposed to be porphyry and others granite, was basalt interspersed with mica and quartz; and immediately after affirmed the unknown inscription to be Coptic, which it was soon admitted to be. Thus readily did he solve a difficulty which had puzzled, for aught that we know, the whole Society of Antiquarians.

The value set upon Mr. Clarke's ministry, and the esteem in which his general character was held, may be conceived from the fact, that, as soon as it was lawful, he was re-appointed to circuits in which he had travelled before. We have seen this exemplified in his second appointment to Bristol and Liverpool; and, in 1803, he was stationed, a second time, in Manchester also, where he had the satisfaction of finding the Strangers' Friend Society, which he instituted in 1791, in a state of active and very beneficial operation.

During the two years which Mr. Clarke now passed in Manchester, he made a point of attending the class of Mr. Kenworthy, not to lead it, but as a private member, seeking religious instruction. He also devoted more time than he had been wont to do to pastoral engagements, for which, indeed, the hours of the day were barely sufficient. The early hours of morning which he redeemed from sleep, he considered as strictly his own property as the Hollanders might consider land recovered from the sea. But, in appropriating those hours to literary purposes, he was far from discovering a spirit of selfishness. From five to seven

\* In 1826 Dr. Clarke declared, "I never brought a bill for extraordinary, illness, lying-in, doctors' bills, &c., to the Conference, to this day; and never had a shilling from any of our funds, when even I had nothing but my bare circuit allowance to support me and mine; and, if the whole ground were to be gone over again, I would act in the same way; though I was twice obliged to sell my books to get bread; and yet I know every labourer is worthy of his hire."

every morning, his study was open to several young men, who desired to obtain a knowledge of the Hebrew and Greek languages, in which he instructed them.

Mr. Dunn gives the following letter to a young preacher, as an instance of the Doctor's kind attentions to his junior brethren:—

“My dear brother,—I have given many general and particular advices to my younger brethren in ‘A Letter to a Preacher on his first Entrance into the Work of the Ministry.’ If you have not read this little tract, you should get it without delay. I would lay down two maxims for your conduct: 1. Never *forget* anything you have learned, especially in language, science, history, chronology, antiquities, and theology. 2. *Improve* in everything you have learned, and *acquire* what you never had, especially whatever may be useful to you in the work of the ministry. As to your *making* or *composing* sermons, I have no good opinion of it. Get a thorough knowledge of your subject: understand your text in all its connexion and bearings; and then go into the pulpit depending on the Spirit of God to give you power to explain and illustrate to the people those general and particular views which you have already taken of your subject, and which you conscientiously believe to be correct and according to the word of God. But get nothing by heart to speak there, else even your *memory* will contribute to keep you in perpetual bondage. No man was ever a successful preacher who did not discuss his subject from his own *judgment* and *experience*. The *reciters* of sermons may be *popular*; but God scarcely ever employs them to convert sinners, or build up saints in their most holy faith. I do not recommend in this case a blind reliance upon God; taking a text which you do not know how to handle, and depending upon God to give you *something to say*. He will not be thus employed. Go into the pulpit with your understanding full of light, and your heart full of God; and his Spirit will help you, and then you will find a wonderful *assemblage of ideas* coming in to your assistance; and you will feel the benefit of the doctrine of *association*, of which the *reciters* and *memory-men* can make no use. The finest, the best, and the most impressive thoughts are obtained in the pulpit, when the preacher enters it with the preparation mentioned above.

“As to Hebrew, I advise you to learn it with the points. Dr. C. Bayley's Hebrew Grammar is one of the best; as it has several analyzed portions of the Hebrew text in it, which are a great help to learners. And Parkhurst's Hebrew Lexicon exceeds all that ever went before it. It gives the *ideal* meaning of the roots, without which who can understand the Hebrew language? Get your verbs and nouns so well fixed in your memory, that you shall be able to tell the conjugation, mood, tense, person, and



number, of every word ; and thus you will feel that you tread on sure ground as you proceed. Genesis is the simplest book to begin with ; and although the Psalms are highly poetic, and it is not well for a man to begin to acquire a knowledge of any language by beginning with the highest poetic production in it ; yet the short hemistich form of the verses, and the powerful experimental religion which the Psalms inculcate, render them comparatively easy to him who has the life of God in his soul. Bythner's *Lyra-Prophetica*, in which all the psalms are analyzed, is a great help ; but the roots should be sought for in Parkhurst. Mr. Bell has published a good Greek Grammar in English ; so have several others. The Greek, like the Hebrew, depends so much on its verbs, their formation and power, that to make anything successfully out, you must thoroughly acquaint yourself with them in all their conjugations, &c. It is no mean labour to acquire these ; for, in the above, even one regular verb will occur upwards of eight hundred different times ! Mr. Dawson has published a Lexicon for the Greek Testament, in which you may find any word that occurs, with the mood, tense, &c. Any of the later editions of Schrevelius will answer your end. Read carefully Prideaux's History. The editions prior to 1725 are good for little : none since that period have been much improved, if anything. Acquaint yourself with British History. Read few sermons, they will do you little good ; those of Mr. Wesley excepted. The lives of holy men will be profitable to you. Live in the Divine life : walk in the Divine life. Live for the salvation of men."

Subject to less confinement than formerly, and experiencing the most affectionate attentions from his numerous friends, Mr. Clarke had considerably improved in health, when the illness and death of his youngest daughter broke in upon his peace. She was a lovely and promising child ; but the hooping-cough fell upon her lungs, and slowly reduced her to the grave. Her parents shared between them the burden of nursing. The effect upon Mrs. Clarke was such, that the infant of which she was pregnant, hardly survived its birth ; while Mr. Clarke was so depressed, that the physician declared, "Mr. Clarke, if God does not soon see good to take that child, death will take you." Soon after this, she died, being just five years old. It was long before Mr. Clarke recovered his ordinary tone of mind. Writing to a friend, he speaks of the departed child as having shown a remarkably fine understanding, and a most amiable disposition. "She loved prayer, attended public worship with delight, and manifested an uncommon firmness and constancy of resolution. Had she lived, she would have made, under proper cultivation, an eminent woman."

In the autumn of 1804, Mr. Clarke received a letter from Mr. Samuel Greatheed, of Newport Pagnell, informing him of the design to establish the *Eclectic Review*, and requesting his assistance in those departments of criticism to which his attention had been turned. Several alterations, suggested by Mr. Clarke, were adopted in the prospectus; and though, on account of his engagements, he objected to take charge of the biblical department, his objections were overcome by Mr. Greatheed's importunity: for, in the first number, he furnished an elaborate review of Sir William Jones's Persian Grammar, and, in successive numbers, reviews of Mr. Sharp's Hebrew and Greek Grammars. The reviewer of Lord Teignmouth's Life of Sir William Jones, in the second number, was assisted by Mr. Clarke, whose remarks it was deemed important to obtain; and Mr. Greatheed bears ample testimony to his efficiency as a periodical critic, when he says, "If we had many friends as zealous as yourself, we should not fear for our final success." Early in 1806, Mr. Clarke furnished the editor with a review of Holmes's Septuagint, concerning which Professor James Bentley, of King's College, Aberdeen, writes, "It is more conformable to my ideas of what a review should be, than is generally to be met with in the periodical publications of the present day: it is such a complete account and analysis of the work, as will enable a person to form a just opinion of it. The article contains many particulars of additional information more than Holmes has given; and these you have so intermingled with those drawn from Holmes, that the generality of readers will not perceive to whom they are indebted for them. The opposite to this is, I believe, the usual practice of reviewers; they often display information as their own, which they owe altogether to their author, whom they perhaps are abusing; and thus make it more their object to seem knowing themselves, than even to give a proper and just account of the author whose work they are professing to review."

Towards the latter end of 1804 Mr. Clarke, as President of the Liverpool Philological Society, drew up an anniversary address, which was printed by request. He had devoted much attention to this institution, a branch of which he formed in Manchester; and, in August, 1805, when, in due course, he was to leave them, the members presented him with a unanimous vote of thanks, accompanied with a letter, in which their affection for his person seems to vie with their esteem for his talents and knowledge, and their gratitude for his efficiency as their president. They likewise acknowledge the receipt of "a classical and elegant diploma plate," which he had presented to the Society. In February, of the same year, the members evinced their regard for Mr. Clarke by more substantial tokens. During his temporary absence, they

resolved, that a pair of silver cups should be purchased, and be presented to him by the vice-presidents on his return. They were richly chased, and on each of them, was engraved an inscription, signifying that they were the gift of the Manchester Philological Society to their most beloved and most diligent president, and that they were given in testimony of the numerous advantages which had been derived from intercourse with him. Deprived of the fostering care of its founder, and weakened by the loss of its most efficient members, who, in obedience to the calls of Providence, removed at different periods from Manchester, this excellent institution gradually declined, and, in a few years, was totally extinct. The late Dr. Townley was a member. "While in Manchester," says Mr. Elijah Hoole, in his memoir of Dr. Townley, "he had become a member of a Philological Society, originated by the late Dr. Adam Clarke; and, in common with many other young men, was urged, by the example and exhortations of that celebrated scholar, to great diligence in the pursuit of knowledge, the fruits of which were seen throughout his future course."



## CHAPTER IX.

*Mr. Clarke removes to London—Attends the Leeds Conference—Is elected President—Visits Stonehenge—Old Sarum—Wilton House—Wardour Castle—Fonthill Abbey—Stourton—Becomes a Member of the Committee of the Bible Society—His great Services to it—Declines any Remuneration—Becomes acquainted with Professor Porson—Receives the Degree of M. A. from Aberdeen—and LL. D.—Corresponds with Dr. Morrison—Proposes to build Almshouses for Methodist Preachers' Widows.*

PARTING from his Manchester friends, with mutual regret, Mr. Clarke removed to London, to which the Conference again appointed him. He took up his residence in one of the houses adjoining City-road chapel. The metropolis was still one circuit; which had undergone no changes, except such as extended its size, and multiplied its demands on the preachers; for many new chapels had been built, and the most distant preaching stations were more distant than before. Of this immense circuit, Mr. Clarke was now the superintendent—an office which he could not have discharged, but for the efficient aid of Mrs. Clarke, who kept all his accounts, saw every stranger that called, and protected him from obtrusive visitors. So completely was he absorbed in these duties, that he found it impossible to resume his merely literary pursuits.

In 1806, Mr. Clarke was obliged to attend the Conference in Leeds; of the proceedings of which his affectionate and playful letters to his wife enable us to give some account. When it was announced that he would preach at the old chapel in that town, the Methodists, like the tribes at Jerusalem, or the Scotch peasantry at the quarterly sacrament, gathered together, from a circuit of twenty miles.\* Before the Conference was opened, he

\* The eagerness with which the Conference in Leeds and Sheffield are attended by the ardent Methodists of the West Riding of Yorkshire, is almost incredible to those who have not seen it. A contested county election affords only a faint type of the crowds which assemble. The following anecdote, related by Mr. Clarke in one of his letters to his wife, will show the spirit of that warm-hearted people in 1806—a spirit which the lapse of more than thirty years has not tended to cool. “One of the Society of Friends, walking up and down the street, near his own house, at six o'clock in the morning, seeing a very plain-looking countryman, covered with dust and carrying a large great coat, thus accosted him, ‘Friend, whither art thou come? thou appearest to have travelled far, and to be much fatigued.’ ‘Glory be to God,’ says Blunt-spurs, ‘I am cooming to the Methodist Con-

had heard that many of the brethren intended to support his election to the chair; and, before they proceeded to the ballot, he positively declared that he would not serve if elected. Regardless of his objections, however, a very large majority voted in his favour, and he was called to the chair in the name of the Conference. Still he refused, begging that the next to him in the number of votes might be appointed; when Messrs. Joseph Bradford and Thomas Taylor, seeing that words were useless, lifted him by main force into the seat of honour. He was confounded by the responsibilities and duties of the office. "I shall, no doubt," he says, "be 'welly kill't,' as they term it here; but I must go through it, if it please God to give me power." The solemn ceremony of admitting into full connexion those preachers who had travelled four years, was that which weighed heaviest on his mind. They were in number seventeen. He got through the preliminary examinations "with nearly as much clearness and precision as he could wish;" and, though this labour as well as that attending the actual admission of the candidates exhausted his strength, yet he "acquitted himself to the satisfaction of his brethren, and felt (what few would venture to say of themselves) that he had acted with entire uprightness towards his God."\* Twice after this, Mr. Clarke presided over the deliberations of his brethren; but, having once overcome his diffidence, he did not again exhibit so strong a reluctance to accept that honour. His correspondence with Mrs. Clarke, during this brief separation, exhibits his domestic character in an amiable light. "Yourself," he writes, "and the children, are all I have on this side the God of Heaven; and I shall come home to you with *at least* as much cheerfulness and joy, as the day I went into Trowbridge Church, to take you by the hand as my *everlasting* wife."

ference, I am coomd forty mile, and ha walked all night: I ha got fifteen shillin, mon, and ha savd it fro my wage these twalve week at upwart o' a shillin a week.' The Friend, struck with his appearance and honest bluntness, said, 'Friend, I like thy spirit; thou seemest sincere and zealous in thy way; turn in hither and refresh thyself, and thou shalt be welcome to what the place will afford.' Poor Gruff turned in, and found a hearty welcome and plenty to eat. How valuable," adds the relater, "is this simplicity of spirit! How much more happiness do those people feel who take God at his word, than those experience who are disputing with God himself every particle of his own revelation! Julius Cæsar Scaliger, who perfectly understood thirteen different languages, seeing the comparative happiness of the simple and the ignorant, exclaimed, 'Oh, that I had never known my alphabet!' But," he concludes, lest the advocates of popular ignorance should make a catch at him, "it is probable that from these uninstructed persons, as many sources of comfort are sealed up, as there are causes of distress to those whose understandings are properly cultivated."

\* Mr. Thomas Taylor, being the Ex-President, delivered the charge on this occasion, occupying "about eight minutes!"

After the sittings of the Conference,\* Mr. and Mrs. Clarke, and Mr. and Mrs. Butterworth, paid a visit to the ladies' mother at Trowbridge. They made a party to Stonehenge; and, as they approached those venerable monuments, Mr. Clarke, seeing a nearer way of access to them across a field, sprang out of the carriage, and had enjoyed some minutes of consummate gratification before the rest of the company came up. After examination, he concluded that these stupendous stones originally composed three concentric circles. "It was, doubtless," he wrote to one of his sons, "a place consecrated to the purposes of religious worship. I have no doubt that the power or strength of the Divine nature was the attribute principally contemplated by our rude ancestors, and, indeed, by all the primitive inhabitants of the earth. Hence colossal statues, immense rocks, and massive temples, were dedicated to this power or strength, which, at last, the licentious imagination of man personified, and adored in a monstrous human form.

"I suppose, therefore, that these stupendous monuments of huge rocks, placed in a certain artificial manner, which are found not only here, but in every nation of the world, were the temples dedicated to the god of strength by the primitive inhabitants of the earth.

"The rocks of which Stonehenge is composed, are certainly not natives of the place: there are no stones like them in all this country, nor, within many miles, any stones at all. They must, therefore, have been brought from a very great distance; and it would puzzle the most scientific engineer to conceive machines adequate to such carriage, and others, not only capable of erecting the stones when brought to the place, but of elevating those which form the horizontal coverings, which are many tons' weight, to a height of between twenty and thirty feet. This consideration alone is sufficient to impress us with respect for the ingenuity of our ancestors. Every succeeding generation fondly imagines itself wiser than the preceding one; and it is on this

\* At Mr. Clarke's solicitation, Mr. David M'Nicoll, who was then rising into notice, was appointed as the single preacher to reside with him. "To a person of Dr. Clarke's wonderful perseverance and industry," says Mr. Dixon, "Mr. M'Nicoll would seem to be very defective in application; and, no doubt, it was in him, as in most men, a great fault. Hence, in a letter obligingly sent by Mrs. Rowley (one of Dr. Clarke's daughters), that lady remarks:—One of my father's negative commendations, in a good-natured way, was,—'Davy, why do not you work more? If you would but study, you would be a clever fellow.' My father considered him a man of considerable mental powers, and of an exceedingly sweet and amiable disposition. He enjoyed his society greatly; and, most certainly, his uniform kindness of heart, and almost childlike simplicity of manners, made him a universal favourite in our family."



principle that we suppose our ancestors must have been savage and barbarous; and, rather than acknowledge that they must have cultivated some arts, at least, to a higher degree of perfection than ourselves, we make use of the most sottish hypothesis to account for the formation of Stonehenge and similar monuments. Not only country-people, but grave scholars, have conjectured that these immense stones are a composition of sand, with something else, which our ancestors kneaded together, and, *stratum super stratum*, composed these huge stones, as the tanners in Cornwall do their coble houses."

The party lodged at Amesbury. On inquiry of the waiter whether there were any religious people there, he replied, that there was a people who had *left* the Church, and were much under the direction of a baker. This person, whose name was Edwards, several of them, headed by Mr. Clarke, went in search of; and, having found him, discovered that he had come to Amesbury on purpose to introduce Methodism into it, which, during upwards of thirty years, had been attempted in vain, until he succeeded in forming a society and raising a congregation.

The tourists visited Old Sarum also, which Mr. Clarke, having minutely examined it, thus described:—"To me this was a very high treat: we found here the remains of a very ancient city and fortress, surrounded by a deep trench, which still bears a most noble appearance. On the top of the hill, the castle or citadel stood; and several remains of a very thick wall, built all of flint stone, cemented together with a kind of everlasting mortar. What is remarkable, these ruins are still considered in the British constitution as an inhabited city, and send two members to Parliament. Within the breadth of a field from this noble hill, there is a small public-house, the only dwelling within a very great space, and containing a very few persons; which, excepting the crows, hens, and magpies, are the only beings which the worthy members have to represent in the British Senate." But, as the reader is aware, those feathered bipeds have been disfranchised.

In looking over Wilton House, the seat of Lord Pembroke, Mr. Clarke was much gratified by the collection of antique sculptures; but workmen were in the house, and all was in confusion. He was mortified, and the noble owner would not have been less mortified, at seeing "many of these invaluable relics of antiquity injured, and in progress of being injured, by the joiners, plasterers, &c., &c., who had even erected their benches against some of the finest productions of the sculptors of ancient Greece." The English are strangely insensible to the beauties of art, especially in sculpture.

They likewise visited Wardour Castle, the seat of the Earl of

Arundel, a Catholic nobleman. Mr. Clarke was particularly struck with Spagnoletti's picture of the death of Christ. "He is represented," says he, in a letter to his son, "as just taken down from the cross, the countenance indescribably expressive of death, and yet highly dignified, fully verifying the words, 'No man taketh my life from me: I give up my life for the sheep, I lay it down that I may take it again.' You could see, according to the Scripture, that 'he was free among the dead.' Free:—at liberty to resume his life whenever he pleased, as he had given it up according to his own good pleasure."

Miss Clarke kneeled before the altar; and this, with the devout obeisances of the steward, who conducted the party, gave Mr. Clarke occasion to observe, "To superficial and irreligious minds all this might appear superstition; but I confess, where I meet with so much solemnity, decorum, and reverence, I feel no hesitation to ascribe these acts to a more heavenly principle. He who can enter a church or chapel, or any place dedicated to the worship of God, as he does into his own habitation, or into that of his horses, which is a very common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive much edification to his own soul from his attendance on the ordinances of God." While some will view these remarks as an apology for religious error, others will admire them as evincing a tolerant and liberal disposition.

The next place which they visited was Fonthill Abbey, whose gorgeous splendour did not please Mr. Clarke; he delighted in what was chaste and classical, rather than in what was merely costly. He was much better gratified by an inspection of the house and grounds at Stourton, the seat of Sir Robert Hoare, Baronet. Here he met with what he had not seen in any of the mansions which he had visited, a well-arranged, though not a very extensive, library of good books.

Mr. Clarke returned from this little tour, in which he had seen many objects that interested him, and had particularly gratified his taste for antiquities, in an invigorated state both of body and of mind.

On his return to London, he yielded to the request of his brother-in-law, Mr. Butterworth, by becoming a member of the Committee of the British and Foreign Bible Society, which was then in its infancy, and of which that gentleman was one of the earliest members. During ten years, Mr. Clarke was rarely absent from the meetings of the Committee; and so important had his services become to that noble institution, that, when, in the ordinary course of Wesleyan-Methodist rule, the time arrived for his removal from London, the Committee directed an application to be made to the Conference, stating the interruption which

must be occasioned to various parts of their foreign translations, upon which Mr. Clarke was engaged, should he be withdrawn from London, and earnestly requesting that he might be permitted to remain. This resolution was forwarded to the Conference of 1807, in a letter addressed by Messrs. Hughes and Owen, the then Secretaries, "To the Reverend the Preachers of the Methodist Society assembled in Conference." By those gentlemen the assistance of Mr. Clarke was represented as "essential to the successful execution of many plans then under consideration, for supplying Mohammedan and Pagan nations with the Holy Scriptures." "Services of that description which Mr. Clarke had rendered, were indispensable," they said, "to the successful prosecution of the Society's plan; and the Committee knew not any man, he excepted, from whom they could expect to receive them." The letter concluded by urging, that upon the whole, Mr. Clarke might render more important services to the cause of Christ in connexion with the Bible Society, than in any other sphere of exertion. To a request of such a character, and so urged, it was impossible to return any other than a favourable answer; and, accordingly, Mr. Clarke was re-appointed to London.

The Bible Society reaped very considerable advantages from his exact and extensive erudition, and from the versatility of his talents. At the time when he became a member of the Committee, the printing of an Arabic Bible was engaging its attention. Such a version had been commenced at a Newcastle press under the auspices of Dr Barrington, then Bishop of Durham; and the Committee requested the opinion of Mr. Clarke, previous to determining whether they would bargain for a number of copies, or would print a Bible for themselves. His valuable counsels on this subject are contained in several letters, written obviously with much care, and exhibiting a minute acquaintance with the question under consideration. The first of these was addressed to Lord Teignmouth, the President of the Society, who ever showed a great regard for Mr. Clarke, and paid the most respectful attention to his opinion on all subjects. Mr. Clarke objected to the type of the Newcastle Bible as small, and to the lines as being too long; but his prime objection was, that it wanted the vowel points. The omission of these he held to be fatal to usefulness—not because they were necessary in themselves, but because the Mohammedans considered them essential to a Divine Revelation. So much was this the case, that, although they used no points in their ordinary writings, yet they uniformly supplied them in all passages quoted from the Koran, which, in all its forms, retained them. This rule was observed, not only in token of respect to Divine Revelation, but also in order to determine its



precise meaning ; for in the Arabic there are words, which, though expressed by exactly the same letters, differ in their moods and tenses, and can only be accurately discerned by affixing the appropriate points. In the first place, then, the omission of the points would be fatal to the pretensions to inspired authority set up on behalf of the Bible ; and, in the second, it would lead to misinterpretation of particular passages. The Christians in the East were averse to the use of points ; but for no better reason, than because the Mohammedans were superstitiously attached to them ; and the object was, to promote the religious improvement, not of the former, but of the latter. In conclusion, Mr. Clarke recommended that the Society should engage to take a given number of copies of the Newcastle Bible, and to defray the whole expense of them, provided it were printed with points, either throughout, or at least in those places where they should be found necessary to fix the sense. A meeting of the Oriental Sub-Committee of the Bible Society was held on the 21st of January, 1807, to the other members of which Mr. Clarke, being prevented by illness from being present, addressed a long letter on the subject of their deliberations. Taking it for granted that an Arabic Bible was to be printed, he discussed the question of what copy or copies should be used. With a minuteness of detail evincing the most extensive knowledge, he enumerated the various Arabic versions of parts, or of the whole, of the Scriptures, stating the peculiar merits and defects of each. He then pointed out those which it would be safest to follow in printing the various books of each Testament, recommending a careful collation of the whole with some of the most ancient manuscripts. He deprecated any direct attack upon the Mohammedan religion, as calculated to excite the indignation of its professors, instead of removing their prejudices, advising that there should be prefixed to the work a mild address, relative to the integrity of the Old and New Testament, which integrity the Mohammedans deny, asserting that the Jews have corrupted the former, and the Christians the latter. He concluded by saying, "In such prefatory discourse particular attention should be paid to explain the terms, Father, when applied to God ; Son of God, when applied to Jesus Christ ; and sons and daughters of God, when applied to believers. If possible, let these forms of expression be vindicated from the Korân, and from Arabic theological and poetical writers. I hope this will not appear of small moment to the Committee, as I have often witnessed that the use of these terms fills conscientious Mohammedans, with terror, as they are not yet persuaded that we do not use them in their grossest acceptance."

Hearing that the letter, of which the foregoing extract forms

a part, had been submitted to Lord Teignmouth, Mr. Clarke addressed his Lordship on the subject, adding several particulars to what he had already stated concerning the relative value of different Arabic editions, and concluding by again strenuously advocating the adoption of the points, which he recommended Mr. Keene, a young gentleman then recently returned from India, and who had been educated in Fort William College, as well qualified to affix.

To this letter Mr. Clarke received a reply from Lord Teignmouth, in which his Lordship speaks of his (Mr. Clarke's) remarks, both to himself and to the Oriental Committee, as having "thrown great light upon a subject which he had so thoroughly considered; and informs him that he is engaged in a correspondence with Dr. Ford, of Oxford, who had been requested to say whether he would undertake, for a suitable remuneration, to superintend and correct an edition of the Arabic Bible for the Society, and to give his opinion upon the text which ought to be employed, with his judgment upon Mr. Clarke's letter."

The publication of a New Testament in the Calmuc dialect having been resolved upon, the preparation of types was implicitly confided to Mr. Clarke's superintendence. For this purpose he constructed a scale of sorts, proving, from the nature of the language, from the different styles of Matthew and Luke, of Paul and John, of James and the Apocalypse, that the letter *alif*, must occur so many thousand times, the letter *beth* so many thousands, and so of all the rest in their different form of initial, medial, and final; and then submitted it to Lord Teignmouth and the Committee. The preparation of this scale, which was executed with singular beauty, required much care and knowledge, and consumed considerable time: indeed, his lordship declared he "had never seen anything so complete in his life, and thought the labour sufficient to turn the brain of any human being." This being done, Mr. Clarke had punches cut, matrices struck, and a fount cast according to his model. The types were afterwards forwarded to the missionaries at Karass, with a specimen by Mr. Clarke, of the manner in which they should be used. "On this subject," says he, "and on that of the translation, a very interesting correspondence took place between the late Dr. Brunton and myself. The Testament was printed under his revision and correction at the foot of Mount Caucasus. When it was proposed to print the Turkish Bible by the British and Foreign Bible Society, the Dutch Government was applied to for the loan of what was supposed to be a most excellent translation existing in a manuscript in the public library at Leyden, and it was intimated that the late Baron Von Diez, who had long been Plenipotentiary from the Court of Berlin to the Ottoman Porte,

would superintend the printing, &c., and I was requested to correspond with the Baron on the subject. I did so; and this gave birth to some very interesting communications. The Baron Von Diez dying, the Leyden manuscript was sent to some person in Paris, recommended by Baron de Sacy; and what became of the business, I never heard.”\*

Besides his other exertions in connexion with the Bible Society, Mr. Clarke was instrumental in the publication of a New Testament in Greek, the modern and the ancient Greek being, at his recommendation, printed in parallel columns. He likewise assisted Mr. (now Professor) Lee in completing the Syriac New Testament, upon which Dr. Buchanan was gratuitously engaged at the time of his lamented death.

For these various services, which had involved a considerable sacrifice of time and labour, the Committee presented Mr. Clarke with a gratuity of £50; which, however, he speedily returned, in the following letter, the sentiments of which do honour to human nature:—

*“City-Road, June 20, 1807.*

“Gentlemen,

“With respect and gratitude I return the fifty pounds which have been kindly sent me by the Committee of the British and Foreign Bible Society.

“To no principle from whence my services proceeded, to no

\* In 1825, the attention of the friends of the British and Foreign Bible Society was much engrossed, by a controversy which had arisen respecting the merits of a Turkish version of the New Testament, that had made its appearance under the sanction of the Society, and the supervision of Professor Lee, of Cambridge. Dr. Clarke’s opinion on the subject having been solicited by a friend, he thus writes:—“I know scarcely anything of the controversy you mention. I never saw anything Professor Lee wrote on the Turkish Testament; nor have I seen Dr. Henderson’s book. I had left London before these things took place. I fear many of the translations which have been formed by missionaries, have been hastily done. There is not a man under heaven, that, after spending two or three years in learning a difficult Asiatic language, is capable of translating the Scriptures into that language. From my little knowledge, I know some, where, for want of a proper philological knowledge of the tongue, the translations are in several instances false, ridiculous, and nonsensical. I have gained myself enemies by hinting these things to those who refused to be on their guard. I have earnestly begged committees not to depend on persons slightly versed in different tongues for the translating of the Scriptures. ‘Let them,’ said I, ‘write and publish tracts, and do all they can in this way, till, by much reading and conversation with the natives, they learn the difficult idioms, government, and collocations of words and phrases,’ &c. This advice was allowed to be excellent; but ‘a translation was wanted, and, as it was likely to go through many editions, they could correct and revise, till it would be faultless.’ True; but, while this is going on, what has become of God’s honour and the purity of his word?” The truth of this representation has often been proved in the history of modern missions.



feeling of my heart can I reconcile the acceptance of the Society's bounty. What I have done was for the sake of God and his truth; and I feel myself greatly honoured in having a part in this blessed work, and only regret that I have but a short time to devote to so useful an employment. To have in any measure deserved the respectful attention with which my feeble services have been honoured by the Committee, is a subject of sufficient gratification to my mind, and brings with it the amplest remuneration.

"God forbid that I should receive any of the Society's funds: let this money, therefore, return to its source; and, if it be the instrument of carrying but one additional Bible to any place, or family, previously destitute of the words of eternal life, how much reason shall I have to thank God that it never became part of my property!

"Have the goodness to assure the Committee of my perfect readiness, whether present or absent, to promote, as far as my time and abilities will permit, the great objects of this most benevolent association, which like the apocalyptic angel, is flying through the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and people, and tongue.

"With best respects to the Committee, I am, Gentlemen, your very affectionate fellow-labourer in the British and Foreign Bible Society,

"ADAM CLARKE.

"To Messrs. Reyner and Mills."

"Gratuitous exertions in the cause of the British and Foreign Bible Society," says the Rev. J. Owen, in his History of that institution, "and refusals to accept pecuniary returns, have abounded so greatly in every period of its history, that it is not intended, nor would it indeed be practicable, to specify the occasions on which they have been made. Dr. Clarke is, however, not to be classed with ordinary benefactors."

It was impossible that he could produce works of so much research as those which have been already noticed, or occupy himself on those which had yet to be completed, without attracting the attention of his learned contemporaries. The celebrated Professor Porson was one of his literary friends, and entertained a high opinion of his learning and abilities. A mutual friend requested the Professor to interpose with the heads of King's College, Aberdeen, in order to procure Mr. Clarke the diploma of M.A. As soon as he heard of it, he wrote to the Professor, that the request had been made entirely without his knowledge, and added, "I have such high notions of literary merit, and the academical distinctions to which it is entitled, that I could not in

conscience take, or cause to be taken, in my own behalf, any step to possess the one or to assume the other. Everything of this kind should come, not only unbought, but unsolicited. I should as soon think of being learned by proxy, as of procuring academical honours by influence; and, could one farthing purchase me the highest degree under the sun, I would not give it." But it was too late to remonstrate; for, at the close of the month in which the preceeding lines were written, January, 1807, he received a letter from his friend, Professor Bentley, announcing to him, that, on his motion, seconded by Mr. Scott, promoter in the faculty, the University and King's College, Aberdeen, had, on that day (January 31), conferred upon him (Mr. Clarke) the degree of Master of Arts, as "Member of the Philological Society of Manchester, and author of several literary works of merit." Professor Bentley concluded by remarking, that he did not consider this as the measure of his friend's merit, but only as a step, and that, "while he lived, he should not cease to endeavour to promote his honour and fame." It was not long before these efforts proved successful; for, in March, 1808, Mr. Clarke, without any previous intimation of the intended honour, received a letter from his learned friend, congratulating him upon having received, by the unanimous vote of the *Senatus Academicus* of the University of Aberdeen, the highest designation in its gift—that of LL.D. In acknowledging this new literary honour, in a letter to the Principal, Dr. Clarke observed, "Were even other motives wanting, this would induce me to pay such respect to every part of my moral and literary conduct, that, if no act of mine could honour, none should discredit, a University which has been the *Alma Mater* of some of the first characters in the Republic of Letters." The two diplomas of M.A. and LL.D. were sent to Mr. Clarke in the most honourable and flattering manner, the College refusing to accept even the customary clerk's fees.

Among the numerous friends that Mr. Clarke had gained beyond the pale of his own community, was Mr. (afterwards Dr.) Robert Morrison, who, in the year 1807, first left this country for China. With that excellent man, laborious missionary, and respectable scholar, Mr. Clarke carried on a correspondence, to their mutual advantage, for many years; for, while Mr. Morrison's accounts of China and its inhabitants were matters of great interest to the inquisitive mind of Mr. Clarke, his intelligence concerning the progress of literature and religion at home, was equally acceptable to the voluntary exile. It would too much extend this narrative to make quotations from this correspondence; but it is worthy of remark, that Mr. Morrison, who addresses his friend in the primitive style of "Dear Brother," con-

cludes his first letter in these words, "Be particular in *not* attaching Rev. to my name."

At the Conference of 1807, which was held in Liverpool, Mr. Clarke projected a plan of benevolence, which, having been examined, was ordered to be printed in the Minutes, and in the Magazine, together with an address to the members and friends of the Methodist Societies, soliciting subscriptions, which address Mr. Clarke was requested to draw up. The proposition was, that an asylum, or a college, should be erected in the vicinity of some large town, healthily situated, where the necessaries of life might be had cheap, for the reception of "superannuated preachers, and the widows of those who had died in our Lord's work." In numerous proposed rules, provision was made against the possible abuse of such an institution. But, not, certainly, to the credit of the Methodist societies, this excellent scheme, which reflects so much honour on the promoter, was altogether unsuccessful; and many a widow, whose husband's life was prematurely sacrificed upon the altar of Wesleyan Methodism, has been allowed to struggle with poverty, unaided by those who ought to have gladly supplied her every need.



## CHAPTER X.

*Dr. Clarke is engaged by the Commissioners of Public Records to complete Rymer's Fœdera—Opinions of his Brethren on the subject—Draws up an Essay on the Work—Is appointed a Sub-Commissioner—Sportive Letter to the Rev. Thomas Roberts—Dr. Clarke's Account of his Labours under the Commission—Extent of his Labours—A private Room in the British Museum is assigned him—Dr. Clarke's Associates—Errors and Imperfections of Rymer—Dr. Clarke repudiates the Letter of Vetus de Monte—His Reasons—He pronounces it a Forgery by Longchamp, Bishop of Ely—Dr. Clarke advises the Omission of Acts of Oblivion—He is appointed Librarian of the Surrey Institution—He negociates the Sale to the Nation of Sir Andrew Mitchell's Papers—His Thoughts on Innovations in the English Language—A Letter to his Daughter—His Controversy with the Rev. T. Scott on the Septuagint—His Scheme for a New Edition of the London Polyglott Bible—His List of Books for Oriental Translators of the Scriptures—Delicate State of his Health—Becomes acquainted with Miss Mary Freeman Shepherd—Account of that Lady—Anecdotes of Cruden—Miss Shepherd's Letters to Dr. Clarke—On Accidents—On Proselytism—On Charles Wesley's Son Samuel's Conversion to Popery—On Imputed Righteousness—On the Trials of Job—On Jacob and Esau—On other Subjects—Miss Shepherd's Death—Dr. Clarke visits Ireland—His Opinion of the Round Towers—The Scenes of his Childhood—He preaches in a Church—And in a Socinian Chapel—Unreasonable Demands upon him—His Benevolence—He holds the Irish Conference—Visits Maynooth—Witnesses the Arrival of the Rebel General Gibbon—Death of Dr. Clarke's Mother—He visits Cambridge—Assists at the Formation of an Auxiliary to the Bible Society—Second Visit to Cambridge—Origin of the Idea of the Pilgrim's Progress—Dr. Clarke visits Ireland again—Remarkable Conversion of a young Lady from Popery—Dr. Clarke attends the Irish Conference—Visits Oxford—Occupies the Apartments of Dr. John Uri—Writes an Inscription on a Pane to his Memory—Unintermitted ministerial and other Labours—Dr. Clarke is elected F.S.A.—His pleasant Style of Letter-writing—He is elected a Member of the Historical Society of New York—Assists in the Formation of the Wesleyan Missionary Society—Becomes acquainted with Mr. Hugh Stuart Boyd—That Gentleman's Essay on the Greek Article—Dr. Clarke's strong Conviction of the Truth of the Scriptures.*

THE academical honours which had been conferred upon Dr. Clarke, were as nothing, compared with those which, without his knowledge, awaited him in the commencement of the year 1808. In February of that year, he learned that he had been recommended to the Commissioners of Public Records, by the Right Honourable Charles Abbott, the Speaker of the House of Commons, and one of the Commissioners, as a fit person to undertake the office of collecting and arranging those State Papers which

might serve to complete and continue Rymer's *Fœdera*. This department had lain unoccupied from the date of the Commission, a period of seven years, none being found willing, or, if willing, qualified, to fill it; and yet the completion and continuation of that work was one of the principal objects for which the Commission had issued. Mr. John Caley, the Secretary to the Commission, was appointed to negotiate with Dr. Clarke; and they met at Mr. Butterworth's. Mr. Caley disclosed the object for which he sought the interview; but, as he was not then at liberty to specify what it was in which, to use the words of Dr. Clarke, "his Majesty's Government could employ so obscure an individual as himself," he was obliged to be content with a conditional answer, in which he was informed, that, if there was any way in which, in addition to his present sacred duties, he (Dr. Clarke) could serve his king and his country, it must be his duty to embrace it. This, however, was of course received as a favourable answer; and, in a few days, Mr. Caley personally communicated to him the precise nature of the duties which were expected from him, adding that the Commissioners desired him to begin by drawing up an Essay on the work. Dr. Clarke, surprised at the nature of the labour marked out for him, endeavoured to excuse himself, by alleging, that, however willing, he was not qualified to perform it. At this the well-instructed Secretary smiled incredulously, and, by promises of all the assistance in his power, encouraged him to begin the task.

Before acceding to the flattering proposal, Dr. Clarke consulted his ministerial brethren on the subject. The following is his account of their different opinions:—"Some said, 'It will prevent your going on in the work of the ministry.' Others, 'It is a trick of the Devil to prevent your usefulness.' Others, 'It may rather be a call of Divine Providence to greater usefulness than formerly; and, seeing you compromise nothing by it, and may still preach, &c., as usual, accept it, in God's name.' Others, 'If Mr. Wesley were alive, he would consider it a call of God to you; and so close in with it without hesitation.'" Though the majority were in favour of his accepting the onerous, though honourable post, assigned him; yet, as some entertained an opinion that it was a trick of Satan, Dr. Clarke's indisposition to the work was increased rather than otherwise.

The reluctance of the Doctor was at length so far overcome, that he began the Essay required, fully determined, however, to proceed no further than to its completion. This document, when completed, received the unqualified approbation of the Commissioners, who, regardless of the author's wishes to retire from a labour to which he felt himself unequal, immediately made him a Sub-Commissioner, assigning him the department of collating the required State Papers, with power to engage assistants.

In a letter to Mr. Thomas Roberts, of Bath, dated March 26th, 1808, we find a sportive account of some of the difficulties of his novel situation. The required essay on "the best mode of carrying into effect a compilation from unedited and latent records, to form a supplement and continuation to Rymer's *Fœdera*," was to be produced in fourteen days. "These records," writes the Doctor to his old friend, "were to be found in, —1. The British Museum 2. The Tower. 3. The Chapter House, Westminster. 4. The Rolls' Chapel. 5. The State Paper Office. 6. The Privy Council Office. 7. The Signet Office. It was in vain my saying I did not know the contents of these repositories, and could not describe, and had not now time to examine, them: write I must. 'The Commissioners have desired you to prepare this essay.' Well, I thought, for the honour of my God, and for the credit of *my people*, I will put my shoulder to a wheel deeply stuck in the mud, and raise it if I can. To do anything to effect, I must examine sixty folio volumes, with numerous collateral evidences, and write on a subject (Diplomatics) on which I had never tried my pen, and in circumstances, too, the most unfriendly, as I was employed in the Quarterly Visitation of the Classes during the whole time! I thought, I prayed, I read; and, like John Bunyan, 'I pulled, and, as I pulled, it came.' To be short, my essay was completed, and sent in to the Commissioners, this day se'nnight. At the same time, I sent them word, that I was an 'Itinerant Preacher among the people called Methodists, lately under the direction of the Rev. J. Wesley, deceased.' Mr. Butterworth, and Mr. Creighton, thought it was one of the completest things of the kind ever drawn up. As soon as the Speaker, who is the soul of the Record Commission, heard that the essay was done, he sent for it from the Secretary. What impression it made on him I cannot justly say, and cannot yet fully know, as the Annual Meeting of the Commissioners was yesterday. But the Secretary called on Mr. Butterworth on Tuesday, and said, 'Mr. Butterworth, I can give you no official information concerning Dr. Clarke's Essay, as the Commissioners have not yet sat; but I can say to you *sub silentio*, that it will be received favourably; yes, Mr. Butterworth, I can say in confidence that it will be received very favourably.'

Such an account of Dr. Clarke's labours as a Sub-Commissioner of Public Records, as might give an adequate idea of their importance and extent, would require more space than can be afforded to this part of his history. Of his labours under Government, Dr. Clarke has given the following brief general account:—"The department of the *Fœdera* was not the only work to which I was obliged to attend, during the time



I acted under this Commission. I had to methodise and arrange the collections of persons who were employed in other departments; and the state of the transcripts, which were sometimes on bad paper, and generally in a careless hand, afforded me great perplexity and trouble. When such were sent in to the Commissioners, out of which they could make nothing, without such a consumption of time as would ill comport with their office; the recommendation of Lords Colchester and Glenbervie used to conclude the business:—‘Let them be sent to Dr. Clarke: he will arrange and describe them.’ I was also employed to make general searches through all the records of the nation, relative to the *Licentia Regis*, necessary for the currency of papal bulls, especially such as affected the King’s prerogative, or the privileges or safety of the nation. This was a laborious search; but the fruits of it produced a mass of evidence relative to the continual exertions of the Papal See to seize on all the power, secular as well as ecclesiastical, of the British empire, and to make the Parliament its tool, and the King its deputy.”

In another place he says, “The work was to collect from all the archives of the United Kingdom, all authentic state papers, from the Conquest to the accession of George III.; to arrange and illustrate them in frequent reports to the Right Hon. His Majesty’s Commissioners on the Public Records of the Kingdom, for the purpose of ‘completing and continuing that collection of state papers called “*Rymer’s Fœdera*,”’ of which I have carried nearly four volumes folio through the press. Many endeavoured to carp at the work; but their teeth were broken in their attempt to gnaw the file.”

At the recommendation of Dr. Clarke, the time allowed for the work was considerably enlarged; and it was resolved, that, instead of beginning with the reign of the first Henry, and closing with the Revolution, it should extend from the Norman conquest to the accession of the third George, the period embraced by the *Fœdera* being that comprised between Henry I. and the first six years of Charles II. during the Usurpation.

The Board of Commissioners approved of the plan of proceeding suggested by Dr. Clarke in his Essay, from which it appears that more than twice as many repositories as he enumerated in his letter to Mr. Roberts, had been searched, for documents not included by Rymer, or which might be necessary for the continuation of his work; and that all of them afforded materials for the supplement, or the continuation, or for both, the old English annalists and historians being among the number; for, though Rymer had derived considerable aid from them, yet there remained many valuable instruments, the originals of which had

disappeared. A synopsis, subjoined to the Essay, was returned to Dr. Clarke, to be filled up as by him proposed, for the purpose of completing the specimen, from the Conquest to the end of the reign of John; and the Secretary of the Commission was directed to procure him admission to the several public offices and libraries which it might be necessary to consult. The Commissioners further ordered, that "Dr. Adam Clarke should prepare a scheme for the first volume of the Supplement to Rymer, and for the first volume of the continuation; specifying, in his synopsis, all the articles which he may propose to insert."

On receiving these orders, Dr. Clarke again expressed to Mr. Caley his doubts of being able to accomplish the task; but he proceeded. He had not long been engaged in making researches in the British Museum, when he found that neither would the hours during which the reading-rooms were open, comport with his ministerial and other official engagements; nor could he and his assistants prosecute their labours in the presence of other students, with the quiet necessary to profound study. A private room was consequently assigned him.

In communicating to the Speaker his desire to examine the ancient Irish records,\* because he believed that the historians of that country had dealt much in idle legends, to the probable exclusion of instruments of great diplomatic importance, Dr. Clarke repeated his doubts of his ability to fulfil the desires of the Commissioners. "I wish," he said, "to exert myself to the utmost, to provide materials to supply all deficiencies in the *Fœdera*, from the Norman conquest to the death of King John: further than this, I dare not at present engage, lest both my health and abilities should be found inadequate to the task. I deeply feel the responsibility of my situation: I am to labour, not only for my own credit (that is a feather in the business), but for the honour of the Record Commission, and for that of the nation. By long studies, disadvantageously circumstanced, &c., and by the very severe duties of my office, which I have unremittedly filled up for twenty-eight years; I am, at the age of forty-six, considerably worn down; and cannot bear, without present injury, even one-half of that fatigue which I formerly passed through without feeling the burden. It is on this ground

\* Dr. Clarke visited Ireland twice for the purpose of examining the registers of that part of the United Kingdom. He examined all the depositories of public records, and considered it fortunate that the Commission had been extended to that country. Dispersion and destruction had already made rapid progress; but, through the talents and industry of the Commissioners, order was beginning to arise out of confusion. Some of those state papers which Dr. Clarke brought to England, were found in the libraries of private gentlemen, owing, probably, to the long-disturbed state of the country.

alone, that I beg leave, Sir, to say, that, though I shall pursue my present task with as much zeal and diligence as possible; yet, if any proper person offer himself, for this important work, on whose fitness and strength dependence may be reasonably placed, I hope the Right Hon. the Commissioners will forget me in the business, and readily employ that adequate person."

But no such person made his appearance; and, notwithstanding his misgivings, his injured health, and a variety of impediments, Dr. Clarke proceeded with the work. Much delay was occasioned by the resignation of Mr. Jannion, the Doctor's assistant. This able and well-informed young man, possessing a fine classical taste and a great thirst for learning, became disgusted with the barbarous and unentertaining documents which it was his business to copy; and some time elapsed before a fit successor could be found. At length, Dr. Steinhauer was engaged, a man whose learning and diligence well qualified him for the work; but he had undermined his constitution by early application to study; and, being overtaken by misfortunes, was carried off by dropsy in the chest, a short time after his association with Dr. Clarke. To him immediately succeeded Mr. F. H. Holbrooke, who continued Dr. Clarke's assistant as long as he himself remained under the Commission, and has since greatly assisted in carrying on the work.

The result of Dr. Clarke's laborious and rigid inquiries was to convince him of the necessity for deviating considerably from the original plan; and, instead of furnishing a supplement to Rymer, for printing an entirely new edition of his work. It became evident that his labours were imperfect in several respects; but particularly in so far as he had included some documents of doubtful authority, to the exclusion of others, the authenticity of which was as clear as their importance was great. The Doctor communicated his new plan to the Commissioners, from whom he received immediate orders to prepare the first volume of a new edition of Rymer accordingly; and he was also desired to propose a plan for carrying on the continuation concurrently.

One of those documents which, though they had passed current with Rymer, were repudiated by Dr. Clarke as unworthy of credit, was, the Letter of Vetus de Monte, or the Old Man of the Mountain, to Leopold, Duke of Austria, exculpating Richard I. from the murder of the Marquis of Montferrat. This occurred in Rymer, under the year 1192. The story was, that the Marquis was murdered by two of the desperate followers of that chief of the Hassanian dynasty, who had disguised themselves like Christian monks, and stabbed him in the streets of Tyre, when returning from dining with the Bishop of Beauvais; that they were immediately seized and put to the most excruciating torture,



but that they suffered death without making any confession ; and that, as our Richard I. was then at open variance with the Marquis, the suspicion of many of the princes of the Crusade fell heavily upon him ; which reaching the ears of the Old Man of the Mountain, he addressed the letter to Leopold, Duke of Austria.

But the result of Dr. Clarke's researches and reasonings was to throw considerable doubt upon this mode of establishing the authenticity of the document. In the first place, he found it totally devoid of any internal evidence to prove that it originated with the Arab chief. Brompton, from whom Rymer appears to have copied it, gravely informs us, that it was obtained from *Vetus de Monte* by means of a legation from Richard ; but, as he makes it conclude with the Papal benediction, "*Bene valete*," we must either suppose that he has corrupted it, or that it is a forgery. The fact is, that a crafty Churchman was the real writer. Dr. Clarke discovered it in the *Imagines Historiarum* of Ralph de Diceto, who, in 1181, was Dean of St. Paul's, and who declares that he received it from William Longchamp, Bishop of Ely, with the desire that he would insert it among his *Chronicles*. "This letter," says Dr. Clarke, "now rests with the Bishop of Ely ; and I believe it will be impossible to trace it from him to Mount Lebanon. He was a Norman of mean extraction, who had address sufficient to enable him to gain the confidence of King Richard ; so that we find him consecrated Bishop of Ely, made Chancellor, and Papal Legate, all in one year (1189), the first year of Richard's accession ; who, when he went to the Holy Land, left him Regent of the kingdom, in conjunction with the Bishop of Durham and five others. Behaving himself insolently in this office, he was deprived of the Regency in 1191 ; but was afterwards, in 1193, restored by the King, whom he visited while prisoner at Vienna, and by whom he was invariably supported against all his adversaries. He sent the Sheikh's letter to Ralph de Diceto, probably in the year 1193, after he had returned from his visit to the King at Vienna ; it being highly necessary to vindicate the character of his sovereign and friend, from being accessory to the murder of the Marquis of Montferrat, with which he was loudly charged in every court of Europe ; and the more necessary at this time, when an immense sum of money (100,000 marks) must be raised for the King's ransom, from his already impoverished subjects."

Besides those instruments which were deficient in authority, Dr. Clarke recommended the omission of others, which, on various accounts, he deemed inadmissible. Among these were the royal acts of oblivion. "To publish such pardons," he observes, "with the names of the persons at full length, where

the families still remain, is a prosecution much more dreadful than that which the royal clemency had disarmed: it is a visiting the crimes of the parents upon their children, not only to the third and fourth, but in many cases to the twentieth generation, and can be of no use to the state." But, if all faults were suppressed, the publication of which might give pain to the descendants or surviving friends of those concerned in them, the details of history would be exceedingly imperfect, and many valuable lessons of warning and instruction be lost to mankind.

Among those documents which, having been omitted by Rymer, were incorporated by Dr. Clarke in his new edition of the *Fœdera*, were many curious letters of Mary Queen of Scots, and the *Magna Charta*, and *Charta de Foresta*, and the modifications, explanations, and enlargements, which they underwent in various reigns, with all the series of state instruments to which they gave rise.

In the execution of his Herculean task, Dr. Clarke encountered much labour and many difficulties. He was not always seconded efficiently, many instruments and state papers being copied with such reprehensible carelessness, as greatly to impair their authenticity; and some so corrupted, that even conjectural criticism could not restore them to common sense and consistency. After labouring much at several of such, which, had they been correct, would have been of great importance, the Doctor, not being able to discover the originals, was obliged to throw them aside.

Having given a succinct and unbroken account of Dr. Clarke's labours under Government during several years of his busy and eventful life, we must now return to the autumn of 1808, at which period he had accomplished three years of ministerial and pastoral labour in the London circuit. A careful economy of time, the key to his success in whatever he undertook, was that which enabled him to perform so many and such various duties conjointly. Thus, while occupied with the discovery and arrangement of national records, and with his *Commentary*, he did not neglect his long-established practice of visiting the sick. In such visits, he never lost sight of the proper object. Social as he was in his disposition, in simply pastoral calls he uniformly avoided the topics of general conversation.

With all his economy, however, he could not longer sustain so great a weight of labour and responsibility. Partly to gain some degree of rest, and partly to oblige his relative, Mr. Butterworth, he was induced to become the Librarian of the Surrey Institution; but he took no pleasure in the office, and resigned at the termination of a year, refusing to accept any remuneration for his services. The Managers, as a mark of respect, constituted

him Honorary Librarian during the existence of the Institution.

From the subjoined letter to Mr. M'Nicoll, we may infer, that that gentleman had engaged in Dr. Clarke's defence on some point of annoyance to which the Doctor had been exposed from some quarter of which we are now ignorant, and long since, no doubt, forgotten by all parties.

*" Surrey Institution,  
" Blackfriars' Bridge, Sept. 27th, 1808.*

" Dear Davy,

" You will perceive from a letter that you have lately received from a certain person, and of which I only heard last night, that my way is not likely to be more comfortable than I apprehended. But I assure you, I feel little, very little, on the account: my heart is, in some measure, callous on this subject. I intend to take very little notice of the business, and to go on my way. He sent me a copy of your answer to his letter, which both Mary and I thought a very proper one, and were astonished to find that a great man like him should employ his time about such trifles. But into how many littlenesses must we run while we are determined to maintain our claim to infallibility!

" Have you the 'Life of Bunyan' ready? They will need it in a fortnight at the utmost. Do it speedily, and do it in a Johnsonian manner. I will take care that you shall get twopence halfpenny for it,\* if you do it well. Now, do not disappoint them: if you do, all the blame will fall on me.

" I have scarcely got one-half of my books unpacked yet; and, indeed, I have not room to lay them by. I have been buying books for the Institution, and getting my family a little settled. I long much to see you; and, if I could get anybody to go with me, I should certainly pay you a visit soon. I hope you have got through all the crooks in your lot before this time. Dinna tyne haist, mon; else aw's gane.

" Study yourself half to death, and pray yourself wholly to life. Do something that you can look at, something that will be worth

\* About this time, Dr. Clarke had engaged Mr. M'Nicoll to write a short "Life of Bunyan" for one of the booksellers. On receiving a proof sheet, Dr. Clarke affixed the following subscription: "PORTSMOUTH, Nov., DAVID M'NICOLL." "After this," says the Doctor, "I have added a Postscript, saying, that you 'have done the work, in the main, much to my satisfaction, and, I hope, to the satisfaction of every intelligent reader.' Mr. Cundee is well pleased with it, and earnestly wishes you to write a few notes on the 'Progress,' which he may print in a sheet or two at the conclusion. I said I would advise you to it, which I hereby do. You must do this speedily, and then I shall announce your name on the title-page; and, go to, you will be then dubbed an author."



having when you are not worth a rush. You have tenfold better abilities than I ever had ; and greater advantages, for the time, from reading, I declare, I think, if I had your abilities, I would dig, water, manure, lop off, tie up, lead along, &c., till my garden should blossom and bloom like the rose, and my whole ground be like Carmel.

“ Mary joins me in heartiest love, as do all the lads and Anna. You must run up some day and see us.

“ Yours, my dear Davy,

“ Very affectionately,

“ A. CLARKE.”

During the year 1808, Dr. Clarke had the satisfaction of negotiating the sale to the nation of the private papers of Sir Andrew Mitchell, who was plenipotentiary to the court of Frederick of Prussia during the seven years' war. They were purchased by the trustees of the Cottonian Library for £400, and Dr. Clarke took them himself in a coach to the British Museum, where, according to the usual agreement in such cases, they remained sealed up for thirty years ; in order that no individuals, nor states, might be injuriously involved in the secrets of those transactions which they may have brought to light. Sir William Forbes, for whom Dr. Clarke managed the business, being informed by his friend, Dr. Robert Eden Scott, that he was above receiving remuneration for acts of that kind, presented him with a copy of the *Nova Reperta Inscriptionum Antiquarum*.

About this time, Dr. Clarke was in correspondence with the Rev. James Creighton, the learned and pious author of a Dictionary of the Scripture Proper Names, to which he prefixed some excellent remarks respecting the Pronunciation, Etymology, and Accentuation of the English language. In giving his opinion on the production of his venerable friend, who also was the friend of Mr. Wesley, Dr. Clarke entered into some valuable critical remarks on the English language, in which he found great fault with the names given to some of the letters in our alphabet, and the sounds attributed to the different vowels. He deplored, not only the innovation of fashion in pronunciation and accentuation, but also the introduction of exotic words and phrases. An extract may not be uninteresting to the reader. “ With you, Sir,” observes Dr. Clarke to his reverend correspondent, “ I have long deplored the ravages made in our language by the introduction of foreign terms, the injudicious mode of accentuation, and the confused rapidity which has long prevailed, and is still prevailing, in our pronunciation. Several of our best writers have contributed to the debasement and meta-

morphosis of our language; some by introducing Græcisms and Latinisms, especially the latter; and others by affected terms. Dr. Johnson has formed a compound language, which may be called Anglo-Latin; and, in so doing, he has left nine-tenths of the nation behind him, and greatly injured the nervous simplicity of our language, while he has rendered it more sonorous. But, indeed, such innovations in the English tongue set criticism at defiance, as we have scarcely any standard by which alterations and pretended improvements may be tried; our present language being a compound from all the languages of Europe."

He proceeds to observe upon "the depraved pronunciation used even by the higher ranks, as well as at the bar, and on the stage. If these," says he, "by their ridiculous mincing and Frenchified modes, be ruining our language; and the provinces and counties are not far behind them, in sublime grammatical corruption; need we wonder if the vulgar herd deal by wholesale in that which is gross?" The letter concludes with some arguments to prove that the continental scholars have alone the true key to Latin pronunciation.

Mr. Creighton was at this time upon the verge of the grave, as appears from a letter to Dr. Clarke, dated January 14, 1809, in which he observes, "Though you have doubtless thought often and seriously about death, yet, when you come to stand in my circumstances, you will probably see and feel in a different manner from what you have ever done. I bless God, I have no fear nor gloomy thought about me; yet it is not what some call ecstasy or triumph: my general experience has been a calm internal peace, with a firm reliance on the promises of God, through the merits of the atoning blood." "Work," he adds in conclusion, "while it is day; and remember there is an evening before night, when little can be done!"

The following is an interesting extract from a letter, dated July 4, 1809, and addressed by Dr. Clarke to one of his daughters at school:—"Youth is the time, and the time alone, in which learning can be attained. I find that I can now remember very little but what I learned when I was young. I have, it is true, acquired many things since; but it has been with great labour and difficulty: and I find I cannot retain them, as I can those things which I gained in my youth. Had I not got rudiments and principles in the beginning, I should certainly have made but little out in life; and it is often now a source of regret to me that I did not employ that time as I might have done, at least to the extent that my circumstances admitted; but, for my comparative non-improvement, I can make this apology,—my opportunities were not of the most favourable kind; for I was left to explore my way nearly alone, and was never informed

how I might make the best use of the understanding God had given me."

Early in the year 1810, Dr. Clarke published a "Prospectus of his intended Edition of the Old and New Testament, with Notes," and in July following, the first part of this great work was published. The publication of the prospectus called forth rather a hasty attack by the late Rev. T. Scott, in the *Christian Observer*, respecting Dr. Clarke's opinion that the "Septuagint was the Version to which our blessed Lord, and his Apostles, had constant recourse, and from which they made all their quotations." Dr. Clarke replied in a letter to the editor of that periodical.

Dr. Clarke was anxiously desirous for the publication of a new edition of the London Polyglott Bible "worthy of the national munificence and the matured state of biblical learning." About this time, in conjunction with the Rev. Josiah Pratt, the excellent vicar of St. Stephen's, Coleman-street, he drew up a plan which they communicated to a few literary friends. A meeting was held by appointment, at the house of Lord Teignmouth, in Portman-square, which was attended by his Lordship himself, Dr. Burgess, then Bishop of St. David's, Dr. Williams, of Rotherham, Mr. Professor Shakspeare, Archdeacon Wrangham, the Rev. Josiah Pratt, and Dr. Adam Clarke. It was agreed that Dr. Adam Clarke should furnish a specimen sheet in royal folio, and another in octavo, for more convenient distribution. These were to be sent to the great men of the nation; Lord Teignmouth undertook to forward one to each Lay Lord: the Bishop of St. David's promised to furnish one to every Lord Spiritual; and Dr. A. Clarke, through the Speaker, to put one into the hands of the different Members of His Majesty's Government. The Plan was accordingly printed, and distributed; and, at Dr. Clarke's suggestion, the Bishops of the land were to be requested to patronise and preside over the work, and to appoint all the scholars who should be employed. All appeared in a fair train for a successful issue. Some of the Lords Spiritual and Temporal entered warmly into the project; and Dr. Clarke and Mr. Pratt corresponded with different learned men on the continent, engaging them to promise to undertake different departments in the execution of the work. Several private gentlemen offered most munificently to come forward with pecuniary aid. Amongst these were Dr. Williams, of Rotherham, who promised to give £30 per annum, for seven years; Mr. Spear, of Millbrook, £50 per annum, for ditto; and the late Joseph Butterworth, Esq., £50 for the same period, besides £500 which he liberally promised towards the expenses of the first volume. But, alas! like nearly all improvements which are entrusted to the care



of our Lords Spiritual and Temporal, it fell through between them.\*

In October, 1810, the Committee of the Bible Society having requested Dr. Clarke to look out for such works as might be eventually requisite to enable the Society's translators in India to proceed with their labours; he drew up a list of more than fifty articles under nine heads, and forwarded it to Mr. Owen, the clerical secretary, describing them as works which must come into every question of general sacred criticism. Among the rest was the *Encyclopædia Britannica*; for, as the subjects in the Bible involve a great variety of questions in general science, he judged a work of that kind indispensably necessary. The list was sent back to him, through Mr. Pratt, as approved of, with a request that he would procure all that he had recommended with as much speed as possible. But, before he had executed the commission, he received a letter from Mr. Hughes, the lately deceased secretary, and, indeed, the founder of the Society, objecting to such authors as Herodotus and Diodorus Siculus. It might be supposed that Dr. Clarke would have insisted upon

\* That Dr. Clarke keenly felt the want of encouragement from the heads of the Church, may be collected from the following extract of a letter written by him in 1825 to Archdeacon Wrangham :—

“I am sorry that I can say nothing relative to the success of the Polyglott project, in which I am sure you feel a warm interest. I was willing to have done anything in my power, under the direction of the prelates of our Church; and a more willing slave they could not have found, and perhaps I might add, none in the kingdom who better knew the work, and the best and most effectual method of accomplishing it. But, having stood for several years in the market-place, there is neither an employer nor a fellow-workman to be found; and with me it is now the eleventh hour, though I have been standing, in reference to this work, since the early morning tide. This to me is truly astonishing; not that *I* am not employed, but that in the era of Bibles, and translations of the Bible, a standard Polyglott work has not been attempted by the British hierarchy.

“Had I been a clergyman of the Church, I would have sounded an alarm in the holy mountain, and have blown a long and strong blast on a trumpet which should have given no uncertain sound! If I had ever reason to regret, in an especial manner, my not being in the orders of the Church, it was on this account. I have often thought of urging my way to the foot of the throne and laying the subject before the king. There were several that would have introduced me; but I was afraid that the simple circumstance of my being only a lay preacher, might have injured the business which I wish to promote. Never can a more favourable era recur; money would have been amply found, and labourers also, had the proper patronage appeared. Nothing was wanting but the suffrages of the bishops and clergy of England; and, had they come forward, it would have been to the endless good of the Church, and their lasting credit. But the sun of my expectations is now set, and the help that I could have afforded, howsoever little, will soon be past account, as I am now on the wrong side of threescore years!”

the correctness of his own opinion, confirmed by the sanction of the Committee; but, on the contrary, he replied to Mr. Hughes, "When I received your note, I sent immediately to Priestley, and desired him to take those two works off the bill; for I have such a respect for your judgment, that I know few cases in which I would not prefer it to my own."

From the same letter, we find that Dr. Clarke was greatly worn down by severe affliction, both in his own person and in his family. Mrs. Clarke had been apparently in the jaws of death for some time past; and this, added to the prostration of his own strength and spirits, had brought him nearly to the sides of the pit. "Through the mercy of God," he observes, "she appears likely to recover. As to myself, I find I must withdraw from public life. I have been able to do but little, and that little I can do no longer. Even the blessed British and Foreign Bible Society I shall be obliged to relinquish; but this will be more my loss than that of the Society." It was some time, however, before he succeeded in making his escape from London.

During the year 1810, Dr. Clarke became personally acquainted with that learned, but singular, character, Miss Mary Freeman Shepherd. She was an Englishwoman by birth, though descended, on the maternal side, from the ancient and noble house of the Falletti of Piedmont, formerly sovereign princes in Italy. She had been educated in a convent at Rome, and was a strict Roman Catholic. She possessed a remarkably strong mind, an extensive knowledge of languages, and a liberal acquaintance with general literature. She was as fond of imparting knowledge as she was of acquiring it, possessing at the same time, that enthusiasm of spirit, and delightful facility of expression, which called forth the latent taste in her auditors, or created it, if it did not previously exist. When she chanced to entertain a partiality for any young persons, she possessed a remarkable power of attaching them to her. Her person was unwieldy, and her manners were unpolished and even boisterous. In early life, she had been engaged by Mr. Woodfall as translator of the Foreign Mails to the *Public Advertiser*.\* Though a Roman

\* From Miss Shepherd, Dr. Clarke received some particulars of the life of Alexander Cruden, which, as she was his colleague under Mr. Woodfall, deserve credit. During five years, from 1754 to 1759, he corrected the press, while she translated the foreign mails. The first edition of his concordance was published in 1737, dedicated to Queen Carolinæ. Overpowered by the labours of this most useful work, he became deranged, and was placed in an asylum at Hoxton; but he was completely restored, and enjoyed soundness of mind during the last twelve years of his life. In this affliction he never lost the sense and the comfort of religion. For the second edition of his book he had £500, and £300 for the third. The por-

Catholic, she was so strongly attached to the Rev. J. Wesley, that she would willingly have merged her name in his. She had strong prejudices, not with reference to her religious creed only, but on other subjects of opinion, as well as on points of doubtful conduct. She felt a warm interest in the Jewish nation; and, while she allowed that they had indeed, denied the Holy One and the Just, she confidently looked forward to the time when they would acknowledge the truth as it is in Jesus, and be finally restored to their own land. This remarkable woman was introduced to Dr. Clarke by Miss Wesley, daughter of Mr. Charles Wesley.

Several letters passed between Miss Shepherd and Dr. Clarke; but, unfortunately, none of the Doctor's can be found—a loss

trait prefixed to those editions is exact, both in likeness and in costume. Through Sir Robert Walpole he presented a copy of the third edition to George III., the Premier stipulating that he should not address his Majesty. Nevertheless, he was about to seize an opportunity of giving the King some godly counsel, when Sir Robert, leading him away from the royal person, defeated his design. This smooth-spoken Minister promised him the appointment of bookseller to the Queen, but showed no disposition to keep his word. Some one told Cruden that it was not Walpole's habit to fulfil his promises. Determined to allow his patron no chance of escape, Alexander communicated to him what he had heard, and was answered by the ten-times-repeated promise. "Yes, Sir Robert," said Cruden, "and so you have told me these two months past."—"You shall *certainly* have it, Mr. Cruden," rejoined the Minister, and the next day redeemed his pledge. Cruden was a liveryman of the Stationers' Company, in which, to his no small satisfaction, he took precedence of Woodfall, who, though his employer, was his junior in civic rank. A bachelor through life, Cruden, at sixty, fell in love with a lady of fortune, who rejected his suit, and, as a reward for renewing it, had him tossed in a blanket! He had a competent knowledge of Greek and Latin, and a thorough acquaintance with Hebrew. At Oxford and Cambridge, he received tokens of great respect, being invited to dine in hall at the principal colleges. He paid a scrupulous regard to the Sabbath; and, that Miss Shepherd might be equally rigid in this respect, he used to contrive to get the foreign papers forwarded to her so early on Saturday as that she might make her selections and translations before midnight. He was a zealous Calvinist, and fond of argument; but he never lost his temper, nor, when closely pressed, took refuge in sophistry. If he heard swearing in the street, he would politely ask leave to speak with the offender, and then mildly reprove him. In this way he reprehended those rude spirits the London carmen, draymen, &c.; but was seldom insulted. At Oxford, by intertwining a just compliment with a courteous expostulation, he put an end to the Sabbath promenading of a beautiful woman, who on that day used to court the admiration of the under-graduates in the walks of the University. On receiving the £800 before mentioned, he retired from London to Greenwich, where he lived in personal comfort and general esteem. His death was sudden, and not preceded by apparent illness. One morning he failed to come down at the usual hour. He was sought for in his study and in his bed-room, but was not found in either. He had retired to a little closet, where he was discovered kneeling in an easy chair, his hands lifted towards heaven, quite dead.



which may be estimated from the character of those of his fair correspondent, a few extracts from which shall be subjoined.

Dr. Clarke appears to have informed her, that, by the slipping of his study-ladder, while he was in search of a book, he had injured himself. In relation to this accident, by which he was confined to his room for nearly three weeks, she observes, "I have long thought as you think, that all we term the evils of life, are either penal, physical, or probationary; and it is very flattering to self-love, in woman especially, when her thoughts are re-echoed by men of high repute for sense, learning, and piety. I might have added, as you do, that present seeming evils are oftentimes preventive of greater future ones, as in the case of Bernard Gilpin; whose broken leg saved him from the *ad comburendum* sentence of the wretches who were the scandal and disgrace of my religion: yet God, my dear Sir, could have prevented your breaking your neck, without the wounding of your leg. You have yourself unawares suggested a more obvious reason. You say, 'I can ill brook confinement:' I suspect you want a little bodily rest, and you will not take that necessary suspension from labour. God, having given to man freedom of will, to choose life in every sense of the word, counteracts not his own wise and just-established order by necessitating fate. Therefore, as disobedient Israel he sendeth into captivity, so he maketh your leg to enjoy its Sabbath."

The following extract proves, that, though a Catholic, she was not a bigot:—"The bearer is come to me as a servant; and, would you believe it, I took her because she and her friends are Methodists. She knows no Methodist in town, nor even your places of worship. Attached as I am to my own people, I would not put hindrances, but, on the contrary, all lawful furtherances, in the way of others, in their different roads, and would have every one follow strictly the dictates of their own consciences. I therefore send her to you, as a minister of her own persuasion. She appears to me to want a guide, and to meet with Christian associates. Otherwise, she will go backward instead of forward, and, perhaps, ultimately, be laughed out of all religion. I return you the Rev. Mr. Creighion's Letters, &c., and am not in the least offended at, but rather edified with, his delicacy and tenderness, in fearing to give a poor Roman Catholic pain at his condemning what I condemn as heartily as he doth—the Inquisition, and all cruelty and persecution, nay, all cunning arts to make converts. I practise, as you see, a very different system: perhaps I might swindle away this poor Sarah Boswell from your chapels to ours; but I send her to Dr. A. Clarke, not to Bishop Douglas."

Mr. Samuel Wesley, son of the Rev. Charles Wesley, having turned Papist, his conversion was attributed to Miss Shepherd;

but she thus “disculpates” herself from the charge:—“And here I cannot help disculpating myself from the general belief spread among Mr. Wesley’s people, of my having made young Samuel Wesley a Papist. He was made one two full years before I ever saw his face. I had not the smallest share in making him a Catholic. A Frenchman, who went to his father’s house, was his converter. I heard of it only by accident from a Mr. Payton, a famous performer on the *viol de gamba*; and I persuaded Samuel Wesley not to live in criminal hypocrisy and deception, but to tell his father honestly the fact, lest he should hear of it from others. He had not the courage to do this, but begged me to break it to his father. I said it would be indecorous, and not treating him with the respect and regard due to a clergyman, a gentleman, and a parent; but that the late Duchess of Norfolk, whose own feelings had sustained a similar trial,—a son quitting the religion of his ancestors,—would best sympathise in tenderness of feeling with Mr. Charles Wesley, and announce to him, in all the delicacy of Christian charity, his son’s change of religion. Besides these reasons, I wish to show Mr. Wesley all possible honour. The Duchess went in person, and showed him all respect and regard. So far, and no further, was I concerned; and afterwards, in endeavouring to persuade this two years’ old convert, to live soberly, temperately, and piously,—for this, and only this, I have done ample penance: for it is my peculiar vocation, not by choice, but per force, to be a very Isaachar,—crouching down under heavy burdens of ingratitude, and scourged with defamation into the bargain.”

One of this lady’s letters to Dr. Clarke, contains the following smart passage on the doctrine of imputed righteousness:—“‘Choose life, and live.’ Thine arm is too short to reach life; but thou art free to choose. Then only choose life, and I, Jehovah, will bring it to thee. Many seek not diligently to observe, to do the commandments of God, but previously are not only prejudiced, but predetermined not to do all the commandments of God, but diligently to observe how they may evade, and explain away in as comfortable a manner as possible for themselves, and in as civil a way as a Christian of polished manners can devise, without downright giving the lie to his Maker, every troublesome and inconvenient, though positive, command. As to his ordinances, Zachary and Elizabath might, if they saw good, walk in them, as in the commandments, blameless; but some have learnt better, are wiser, and have found out that God hath since altered his mind, and does not now require so much at their hands. All is done for us: what we never did, will be imputed to us: we shall be judged not by our works, but by the works of Jesus. He was crucified; we need not be cru-

cified with Him, in order to reign with Him; and, by that wretched perversion of the very meaning of words, to be justified, is, with many persons, to be accounted, not made, just. Can God, the Sovereign Truth, account that to be which is not? Then to be justified, is to be made just."

The following remarks on Job, from the pen of this female commentator, are worthy of notice:—"How could any one imagine that the *Ha Satan*, of Job, was the Devil? Or, that God suffered the Devil, after his expulsion from heaven, ever again to set his foot in heaven among the sons of God; much less put Job into the Devil's hands, suffer all his children to be killed, his servants and cattle made a prey. The Scripture merely says, 'Messengers came to tell Job all this;' but they do not say, it really did happen. If so, whence came Job's seven sons all ready-born, at the close of his troubles? The same number as recorded in the first chapter is repeated in the last: the number of his cattle is doubled; half of them, his own, restored; the other half, the gifts of his friends, an offering of reconciliation. His trial seems to have been but of a few days' continuance. The visit of his three friends need not have been very long; their speeches might be uttered in a few days; the temporary boils of short duration, and the mistakes of the messengers, escaped from dangers, reported in the visions of terror, now happily rectified in the safety and lives of his seven sons, and recovery of his cattle, with a double increase of goods. All this is more than likely; and yet the trial of Job be as plenary as that of Abraham in the offering up of Isaac. The Patriarch's faith, love, and obedience,\* had their perfect work, yet Isaac was not slain: Job's patience had its full trial, and he lost neither son nor daughter, ox, sheep, ass, nor camel. I am persuaded the history of Job is a real matter of fact."

It is not improbable that Dr. Clarke derived assistance in his Commentary from the acute and searching remarks of Miss Shepherd, as the following extract from her valuable letters may convince the reader. We have seen what was her opinion concerning the history and trials of Job. Let us now see to what purpose she had scrutinized the Mosaic account of the patriarchs:—"When in your Notes you come to Isaac's blessings to Esau, you will be led particularly to observe how literally they were ratified by God; also you will see strong proof that Esau was not abhorred of the great and just God, and how very nobly and lovingly too he acted towards his over-reaching brother at their meeting; nor did he ever retract from their reconciliation: as Ismael and Isaac, so did Esau with Jacob, unite as brethren to pay the last duties to their father. I beseech you also to point out very particularly the just penalties levied on the



joint frauds of Rebekah and Jacob. After she sent him to Laban, she never more beheld her son Jacob. Even she herself disappears; for no further mention is made of her by upright, truth-loving Moses; no, not so much as of her death; while of only her nurse Deborah is much honouring record. There is in this, as in all the narrations of Moses, exquisite beauty and propriety. Rebekah was a mother in Israel. Truth required the narrative with the reality of facts; respect bid say no more, and bowed the head in silence. Jacob was taught by Laban, how odious fraud, deception, and disguise were; and his own feelings and conscience told him, this is retribution. I wish you also to notice in your Notes, the style and terms of Jacob's prayer to God, when in fear of Esau and his 400 men. It is as if he were conscious of how little he deserved to be saved from the danger he dreaded. I am in raptures of delight every time I read of that over-reaching, cowardly Jacob's dreadful fear of the brother he had made his enemy, and of his never getting a blessing from God himself, without first being hamstrung, and lamed to limping; and here he is represented as being nearly terrified to death, and sending a trespass-offering to Esau, and bowing himself down seven times to the ground, with all his wives and children bowing down seven times also, as they passed before 'my lord Esau,' like captives before their conqueror. So many make a bad use of Jacob's and Israel's history, that I am anxious it should appear in its true light." The reader can examine at his leisure how far the learned commentator concurred in the views of his fair friend, and adopted her suggestions.

Being a Roman Catholic, she had high notions of "works," concerning which she writes:—"It was admirable advice which Mr. Wesley records as having been given by a woman to a preacher: 'Preach,' said she, 'the law first, then the Gospel, and then the law again.' It is the method which God himself hath observed throughout the Sacred writings, 'Cease to do evil' first, saith Jehovah, then 'learn to do well.'" Many persons, I have heard, charge God foolishly, nay wickedly, and say: 'If God give me his grace to do well;' thus pleading their own weakness and ignorance, and running to do mischief, instead of taking hold of, and using, the strength which God has provided. Preach the law strongly to such miscreants that thus bring a scandal on the cross of Christ. I had rather be a Jew than such a Christian."

It is impossible not to admire the following observations, however much we may lament that the writer did not belong to a church more worthy of so noble an attachment:—"The dirt and rubbish of other people's houses I am sorry to see; but I am not called to be their scavenger. But any filth, even a little

dust or cobweb, in my own mother's palace, grieves me to the soul, so jealous am I for her glory and honour. It is the duty of every child she hath, to sweep, dust, wash, and scour the palace themselves. I do not leave my mother's house, because dirty and wicked servants have broken, damaged, and injured it and the furniture. I do all I can for it: let others do the same, and the house will soon be cleaned and put to rights. The church, spite of storms and adverse winds and weather, insects, vermin, &c., still subsists: other sects, like branches and pretty nosegays kept in bough-pots, for a while look rich and gay; but they die away after a time: they have no root, and are scarcely slips. The parent tree outlives her children. God graft them on again! Forgive, dear Sir, the zealous superstition of a woman."

On the principle, however, that all things are possible with God, even the Church of Rome may be thoroughly reformed; but this cannot be done without many radical changes. We build our expectations of the purification of that degenerate and corrupt church upon a foundation similar to that upon which the Church of England rests her prayers, that God would send down upon her bishops and curates the healthful spirit of his grace; for, as if sensible of the grand impediments which her worldly constitution and her defective discipline place in the way of priestly piety, she appeals to the Almighty as to him who "alone worketh great marvels."

Miss Shepherd was a great admirer of Mr. John Wesley, particularly on account of his strict Arminianism; and she was likewise an attentive and a discerning observer of the Methodists' procedure. Concerning the latter she remarks, in connexion with a volume of sermons of Louis de Grenada, confessor to Ferdinand and Isabella of Spain, which volume she was recommending to the notice of Dr. Clarke, as containing "sound timber enough to furnish a whole town of modern buildings:"—"There is a charming passage on early rising; and, oh! would to God it might provoke the Methodists to resume their five-o'clock prayer-meetings and early sermons. They might renew the face of this great city."

One of her letters contains some shrewd remarks concerning Lady Huntingdon and Mr. John Wesley:—"Lady Huntingdon loved Charles Wesley; and his wife she herself nursed when in the small-pox. She would have loved John Wesley as much, if his spirit and garments had not had so much of Elisha's and the Baptist's camels'-hair texture; its contact was friction-against-the-grain of the satined vestments of Mr. Whitefield's elect lady. Besides, John Wesley might know too much of syntax and Greek."

In another letter, from which it appears she was on the eve of her eightieth year, she remarks, "My mental strength and vision still remain as in the summer of my life; neither is the cheerful flow of my animal spirits chilled or slackened. The green fruits that memory gathered are ripened, not decayed, in these store-houses." She was about to take lodgings in the Tower of London, concerning which she breaks out into the raptures of a romantic girl:—"The view of shipping, a fine river, martial music, and the grand roar of that noble creature the lion, in the awful hour of midnight, are to me touches of the sublime; and all these are connected with the tower, and there I shall be under the immediate care of my beloved Earl of Moira; I shall feel as if in a monastery enclosed in high walls."\*

Miss Shepherd survived the date of her letters to Dr. Clarke, which were written in 1810, about two years. She retained all her faculties to the last; and, on her death-bed, expressed herself to one of his daughters, as "dying in the true Catholic faith, and with a firm assurance that her short penal sufferings would terminate in the eternal beatitude of her soul through the merits of her Redeemer." So hard is it for the strongest understanding to shake off the prejudices of education, that even this excellent woman, of whose preparedness for the heavenly state the candid reader of her letters can hardly admit any doubt, could not suppose it possible that she should attain that blissful goal, without undergoing a previous purgation; although she never met with one passage of Scripture that encouraged the idea of any such intermediate process between earth and heaven, but, on the contrary, read that even the thief upon the cross was to pass immediately from Calvary to the Paradise of God.

In May, 1811, Dr. Clarke went to Dublin in quest of diplo-

\* She gave up the intention of removing to the Tower, of which, Lord Moira, afterwards Marquis of Hastings, was Constable. The affectionate terms in which she mentions that accomplished nobleman, are accounted for by the fact that she was the intimate friend of his Lordship's mother, who was the daughter of the celebrated Countess of Huntingdon. Of the late Countess of Moira, Miss Shepherd thus speaks:—"Such a one in deed, and in truth, in mind, talents, and understanding, tempers, affections, and manners, as, had she lived two thousand years ago, Gabriel had hailed with the honours of heaven as highly favoured above women." Of the Earl, her son, she states, "He reveres the name and memory of John Wesley; and twice already in my life have I found Methodism a recommendation to his kindness, for persons I wished to serve by his influence. Moreover, he is a man of genius and real solid learning,—a judge of men and books. At six years and a-half old he could read, understand, and grammatically construe, any ode of Horace, at the first opening of the book. I was present when he did this at Moira Castle before, and to the great astonishment of, the Rector of Moira; he also read, and very prettily did the same by, the First Epistle of St. John, in Greek."



matic and other state papers. Although his chief object was to pursue his inquiries under the Record Commission, he made a hasty tour, accompanied by Mr. Butterworth and his own eldest son, embracing Drogheda, Londonderry, Coleraine, and the place of his birth; preaching on his way with great power and success, and carefully observing whatever was remarkable for its antiquity or its historical associations, or was characteristic of the country and its inhabitants.

The lofty round towers which are found in some parts of Ireland, and the precise use of which had not been ascertained, engaged much of his attention. He came to the conclusion, that they were built by the monastic orders, who had their allotted times for prayer, the arrival of which, in the absence of bells, it would be necessary to announce, by means of criers, to the brethren dispersed in the fields. For this purpose he supposed these towers to have been erected.

On the way to Dundalk, Dr. Clarke and his family had the satisfaction of taking into their chaise a "decent woman" and her child, "for which piece of humanity," he observes, "our driver afterwards charged us threepence halfpenny per mile extra, saying, 'that, though he charged us this, God would allow us for it.'"

At Derryloran, the rector of the parish gave Dr. Clarke the following account of the death of his predecessor:—"The corpse of a poor man was brought to the church-yard for interment. The rector demanded his fee of two shillings and sixpence. The good people said, 'the man had been a common beggar, and had nothing to pay.' The rector insisted on having the half-crown, or on their removing the corpse immediately. An altercation took place, and the rector got so transported with rage, that he dropped down dead while following them to the church-yard gate, to prevent them from depositing the body in the ground!"

The following is part of the account which he gives of his visit to the scenes of his childhood:—"We drove to Magherafelt; but, after an absence of thirty years, I find it but imperfect. We then proceeded to Maghera, and on the way I stopped at a place where I had passed my youth. I walked into the house where I had passed several years of my infancy, and felt a number of indescribable emotions. Half of the nice house is fallen down, which I regretted. I went into the grounds where I had often sported, read, talked, searched for birds' nests, and caught jack-sharps, &c. What a transition from five years to almost fifty! and how difficult to connect the habits of these two distant periods! and for the grey-headed man to realise his present feelings with what pleased him when a child! I came to Maghera, and went to see the place where I first went to school. The

sight of this spot brought many long-past scenes to remembrance. I visited the mansion where Dr. Barnard, then Dean of Derry, and afterwards Bishop of Killaloe, and lastly of Limerick, formerly dwelt. What a change is here! almost every part in a state of delapidation, and the house let out in tenements. Nothing seems to flourish but the fine beech tree at the entrance from the road, which, from its size, and the beautiful arrangement of its widely extended branches, may still claim the attention of the passenger. After inquiring after the ancient inhabitants, most of whom I found had ceased to live among men, I returned to the inn, dined; and, not being able to procure a chaise, my companions agreed to walk to Garvagh, a journey of about ten English miles. We accordingly set out, and had an interesting and pleasant walk *over roads I had assisted to form* between thirty and forty years ago. Wishing to see a place near Garvagh, where our family had resided for several years, and where I had the principal part of the little education which fell to my lot, Mr. Averell, who had joined us, and myself, rose early, and proceeded in our gig to the village, which was abolished, with the exception of one small building, and the whole land laid under stock. What most surprised me was, that the church, the building of which I witnessed forty years ago, from its commencement to its close, appeared to be in a state of dilapidation. The spire was seventy-five feet high, and now not one inch of it remains: the windows have been broken, and repaired with solid mason work; all the light of one side is thus completely abolished." The Irish Church Reform Bill did not come before it was wanted.

In every place which he visited, Dr. Clarke preached, either indoors or out, to large congregations. At Ballymena, the Methodist chapel being too small for the congregation expected to attend, the Rev. Wm. Babbington, the rector, kindly offered his church (!), which was soon filled with a deeply attentive congregation, to whom (says the Doctor) "I felt considerable liberty to prove what was the doctrine of the Apostles, from Acts ii., 42."

At Garvagh, he preached in the Socinian chapel. "Had I known," he observes, "to what sect it belonged, I believe I should not have done so; but this I learned afterwards. In preaching in the chapels of other religious people, it is not fair to discuss any doctrines which they do not hold, as this is disingenuous. In consequence, a preacher is laid under considerable embarrassment: he cannot preach their doctrine, and he is afraid to preach his own. I do not like this business, and have nearly made up my mind to have done with it." For what reason should any man object to preach in any place which is open and

convenient for the purpose? A Socinian congregation offering the use of their chapel to a Trinitarian minister, would never be so foolish as to expect that he should feel himself restricted from preaching according to his views of truth. In Mr. Wesley's journal, we find it recorded, that on one occasion he preached in a Socinian place of worship.

Dr. Clarke's health and strength suffered much through that spirit of religious selfishness which induces some people to exact labour from a favourite preacher in such degrees as ought not to be expected from men of the strongest constitutions and the fullest minds. On arriving at Lisburn, he encountered a knot of these unreasonable hankerers after the word.—“Though I had been almost totally exhausted with my yesterday's work, they insisted on my preaching at Lisburn. In vain I urged and expostulated. They said, ‘Sure you came out to preach, and why should you not preach at every opportunity?’ ‘I must have rest.’ ‘Sure you can rest after preaching?’ I replied, ‘I must preach to-morrow at Lurgan, and shall have but little time to rest.’ ‘Oh, the more you preach, the more strength you will get!’ ‘I came out for the sake of health and rest.’ ‘Oh, rest when you return home!’ ‘I cannot rest at home, as I have got more work to do than I can manage.’ ‘Then,’ said they, ‘you shall get rest in the grave!’ I give this specimen,” adds the Doctor, “of the inconsiderateness and unfeelingness of many religious people, who care little how soon their ministers are worn out; because they find their excessive labours comfortable to their own minds; and, should the preacher die, through his extraordinary exertions, they have this consolation, ‘God can soon raise up another!’ Though not convinced by this reasoning, I still preached, to a very crowded congregation; and it was a time of uncommon power.”

In the course of this tour of a month, Dr. Clarke, with his companions, enjoyed, what he relished as a luxury, numerous opportunities of relieving the wants of the poor Irish. Their destitution may be judged of from several observations which he makes. “The children,” he remarks, “are, like their parents, half-naked, and totally uncultivated: multitudes of the women without shoes or stockings, and yet employed in the hardest drudgery, *even digging in the fields, without a shoe to save the foot.* Their huts are about four feet high on the side wall, with a hole in the roof to let out the smoke, and another to serve as a window.” Though thus wretchedly circumstanced, they have many fine qualities. “You cannot please them better,” says Dr. Clarke, “than by putting it in their power to oblige and show you a kindness.” And, again, “For reverence in sacred ordinances, the Irish are very remarkable; and for good breeding,



even among the most common people, especially the Protestants, I do not know their superiors."

After holding the Conference in Dublin, which was one of the objects of his visit, Dr. Clarke and his friends went over to Maynooth College, in which the priests of the Romish Church in Ireland receive their education, and the expenses of which are, strange to say, defrayed out of the revenues of the British empire. They reached the inn just in time to witness the arrival there of the rebel General Gibbon, who had been captured after an outlawry of thirteen years. The following is Dr. Clarke's account of the scene:—"He alighted, heavily shackled both on the legs and hands: he was wretchedly clothed. We got into the room where he and several of the guards were. He walked frantically to and fro, dragging his long bolts after him, and talking very wildly; at one time cursing the King, at another awfully obtesting his incapability of being a traitor. He desired one of the soldiers to go and get him a pipe of tobacco. The brave fellow went, and brought him in a lighted pipe. He took it, and, putting it into his mouth, said, "Now I shall smoke the King's health: and, if his health were in the pipe, by the Holy Father, I would smoke it out." His language and his appearance were awful. He has been several times in France: and has hid himself in the bogs and mountains, and has thus long escaped: added to which, he was so dangerous, that no person dared approach him. He was at last taken while sleeping in a dry ditch, having a loaded blunderbuss and six brace of pistols about him."

On going to the college, they found it empty, it being the time of vacation. One of the professors, however, Father de la Hague, received them politely; but when, on taking leave, Dr. Clarke offered his hand, he declined receiving it. "I was a heretic," says the Doctor, "and therefore he would not give me the right hand of fellowship." What, then, would the Father have said to Miss Shepherd?

Dr. Clarke had no sooner returned to England, than he received the afflicting intelligence of his mother's death. He saw her just before he sailed for Ireland; and left her, prepared indeed, but not expecting death. Almost as soon as he entered his own door he inquired, as usual, after absence from home, "Is all well?" a question which immediately elicited the mournful truth. He received the sudden stroke without a word, and instantly withdrew to his study, there to seek consolation in communion with God. Recollecting the industry with which his mother applied herself to train him up in the way in which he should go, and combining with this the native tenderness of his heart, some estimate may be formed of the depth of sorrow

into which he was plunged by the intelligence of her removal ; but, deep as it was, it was mitigated by the well-founded hope of meeting her again, in the mansions of the saints of the Most High.

In December, 1811, Dr. Clarke went to Cambridge to make researches for the *Fœdera* ; and, during his stay, he was present at the formation of an auxiliary to the Bible Society, of which he gave the following characteristic account in a letter to Mrs. Clarke :—"Such speeches I never heard. Mr. Owen excelled his former self ; Mr. Dealtry spoke like an angel of the first order ; and Dr. D. E. Clarke, the Russian traveller, like a seraph : everything was carried *nemine contradicente*, and the meeting concluded in a blaze of celestial light. For myself, I have nearly broken my new staff with thumping, after having made my fists sore in pounding the table. I did not laugh and cry alternately—I did both together, and completely wet my new pocket-handkerchief through with my tears. Between two hundred and three hundred of the University young men were the first movers in this business."

During the early part of 1812, Dr. Clarke's time was divided between the *Fœdera* and his Commentary, to one or the other of which he devoted every hour of the day, that was not imperiously demanded for the discharge of other duties.

In April of this year, he paid a second visit to Cambridge, in connexion with his labours for the nation. He collated, and afterwards copied, Gawin Douglas's poem of King Hart, from the only manuscript known. This was done at the request of Lord Glenbervie,\* one of the Record Commissioners, who was a descendant from the poet, and was projecting an edition of his works. In speaking of King Hart, Dr. Clarke observes :—"John Bunyan seems to have borrowed his Pilgrim's Progress from Bernard's Isle of Man ; Bernard, his Isle of Man from Fletcher's Purple Island ; Fletcher took his plan from Spenser's Fairy Queen ; Spenser, his Fairy Queen from Gawin Douglas's King Hart ; and Douglas, his plan from the old Mysteries and Moralities which prevailed in and before his time."

In June of this year, Dr. Clarke paid a second visit to Ireland for purposes connected with the Record Commission, having under his care a young lady, a Roman Catholic.† On this occasion he preached very frequently, and always with great

\* Whilst Dr. Clarke was engaged in the Record Commission, Lord Glenbervie wrote to him, "Dr. Clarke, *festina lente* ; you will destroy yourself by your labour ; do a little, that you may do it long."

† Dr. Clarke was a man of high integrity, with an exquisite sense of honour. This is placed in a strong light by the following adventure from which it appears that his exemplary conduct during the voyage across the Channel

effect. He also attended the Conference in Dublin, during the sittings of which intelligence arrived of the death of Mr. John Graves, one of the preachers. On his way to Dublin, he was seized with a putrid fever, which so alarmed the persons in whose

was the means of the young lady's conversion to the faith of the Gospel. "As we were one day walking out," observes his youngest son, the Rev. J. B. B. Clarke, Curate of Frome, in relating what passed during the time which Dr. Clarke spent with him at Frome and at Weston-super-Mare, only a few days before his death, "there chanced to be mentioned a clergyman, who, by an injudicious conduct in private, had destroyed, in some measure, the good effect which his public teaching was calculated to produce. 'It is impossible, Joseph,' said he, 'that a minister of God should ever be a private man. Even in his most trivial intercourse with others, it is never forgotten what is office is. The habit of every one's mind is to expect information or example from the company and conduct of a public minister. Such as we, are constantly living under the observation of mankind; and he who is always observed, should never venture on dubious conduct, or suppose for a moment that what he does in the view of another, can ever be a matter of indifference, or be regarded as a trifle. I will tell you a curious circumstance that happened to me some years ago. In a day or two from the time that I refer to, I was about to set off from London to Ireland. A friend desired me to take charge of a young lady to Dublin, to which I readily agreed, and she was sent to me at the coach. I soon found, from her conversation, that she was a Roman Catholic; and I also quickly perceived that she had been led to entertain a very high opinion of me. After we had travelled some distance, talking occasionally on various subjects, the daylight began to sink fastly away, when she took out of her reticule a small Catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me, I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one. She appears to be of an ingenuous temper, and to feel much personal respect for me. Is there not here, then, a good opportunity as well as subject to exercise my influence, and to deliver her, if possible, from her erroneous creed? But (continued I, in my thoughts), was she not entrusted to my care? would her friends have so entrusted her, had they ever suspected that an attempt at proselytism would be made? would not the attempt be a breach of trust, and should I, even were ultimate good to accrue to Miss —, be a morally honest man? I instantly felt that my own honesty must be preserved, though the opportunity of apparent good might be lost. In a short time Miss — closed her book with this observation, 'We Catholics, Dr. Clarke, think it much better to believe too much than too little.' I replied, 'But, Madam, in our belief we should recollect, that we never should yield our assent to what is contradictory in itself, or, to what contradicts other ascertained truths.' This was the only observation I made that looked at all towards Catholicism. In process of time, we arrived at our journey's end; and I deposited her safely in the hands of her friends. From that time till about two years ago, I never heard of Miss —, till we met in the following way:—I had been preaching at Chelsea Chapel: and, entering the vestry after the service, a lady followed me, shook hands, spoke with much emotion, and said, 'Do you not recollect me, Dr. Clarke? I am Miss —, whom you kindly took care of to Ireland. I was then a Catholic: now I am a Protestant, and have suffered much in consequence of the change.' I inquired how the alteration in her views was effected; and she gave me, in detail, the



house he was, that they insisted on his removal, and he was carried to an empty and a dilapidated house, in which, after lying a few days, he breathed his last, and was hurried into the grave on the following day. "Lord," exclaims Dr. Clarke, on this occasion, "thou seest and wilt judge!"

While in Dublin, he was requested by a friend who had just entered a new house, to join with him and others in dedicating it to God; upon which he remarks, "Whatever is consecrated to God, he will invariably preserve and protect!"

About the middle of July, he received a letter from the Speaker, desiring him to return to England, and make researches in the Tower of London, and in the libraries at Oxford, for materials for the completion of Rymer. On his arrival in Oxford, he dined, by the invitation of the Greek Professor, Mr. Gaisford, in the Hall of Christ Church; concerning which he observes, "It was no small gratification to a Methodist preacher to dine, and to sit on the same seat, and eat at the same table, where Charles Wesley, student of this college, often sat and dined; and where that glorious work, by the instrumentality of which some millions of souls have been saved, had its commencement, in conjunction with Mr. John Wesley, of Lincoln College. Oh, what hath God wrought since the year 1737! This city is the nurse of this great work, and yet has it profited? The law

account which I will shortly sum up to you. When she heard to whom she was about to be entrusted, she resolved closely to watch and observe this eminent Protestant minister. She was pleased with the conversation and the friendliness shown to her, and was so struck with the observation I had made in the coach, that she said it absolutely afterwards haunted her, caused her to examine and think for herself, and at last led her to freedom from her thralldom: 'but,' said she, 'I should never have been induced to examine, had it not been for the examination which I had previously made of you. From the first moment you entered the coach, I watched you narrowly. I thought, now I have a fair opportunity of knowing something of these Protestants; and I will judge if what I have heard of them be true. Every word, every motion, every look, of yours, Sir, was watched with the eye of a lynx. I felt you could not be acting a part, for you could not suspect that you were so observed. The result of all was, your conduct conciliated esteem, and removed prejudice. Your own observation on belie', led me to those examinations which the Spirit of God has blessed to my conversion; and I now stand before you, the convert of your three days' behaviour between London and Dublin.' You see from this account, Joseph,' continued my father, 'how all ministers should ever feel themselves as public men; how cautious should be their conduct, and how guarded their conversation. Had I attempted to proselytise this lady, all her prejudices would have been up in arms. Had my behaviour been unbecomingly light or causelessly austere, she would have been either disgusted or repelled, and her preconceived notions of Protestants would have been confirmed. She saw and heard what satisfied her. Thus, even in social intercourse, the public minister may, and should always, be the Christian instructor.'"

went forth from Zion, and the word (doctrine) of the Lord from Jerusalem; but has Zion or Jerusalem greatly profited by the law, or by the doctrine?"

It so happened that during his stay in Oxford, Dr. Clarke took up his abode in the very apartments occupied by Dr. John Uri; and, before he quitted them, he cut an-inscription\* on one of the panes of the window, in the room in which that learned foreigner died.

While Dr. Clarke was thus busied in the double labour of arranging a documental History of England, and of illustrating, by learned notes and unprecedented tables, the books of sacred writ, he still pursued his ministerial duties, always preaching once on the Sabbath, visiting the sick, and giving spiritual counsel to the numbers who applied to him, personally and by letter. He constantly answered all letters as soon as he received them. The Committee meetings of the Bible Society, which he regularly attended, were also very frequent, and the work connected with them was arduous. In such circumstances, it is no wonder that we find him complaining that he was overburdened, and that his mind was distracted amid a multitude of duties, each claiming the precedency. "I feel now," he observes in a letter to Mr. Caley, Secretary to the Record Commission, dated December 2, 1812, "that I am inundated with work, and really cannot tell what to do, or at least what (among a variety of things to be done) should be done first. I own I feel myself now fairly distracted, and almost discouraged. No person can work without time and means: sometimes I seem destitute of both." Thus bowed down by his burdens, he besought his friends to get him

\* The inscription is as follows:—"Sacred to the memory of JOHN URI, D. D., born in Hungary, and educated at Leyden. He was invited over into England by the University of Oxford, to describe, arrange, and catalogue the Oriental MSS. in the Bodleian Library. His oldest and most intimate acquaintance ever found him to be an honest man, a pleasing companion, and a conscientious Christian. To his profound knowledge as an Oriental scholar, his catalogue of the Arabic MSS. in the Bodleian Library, his Hebrew and Arabic Grammar, his edition, and Latin translation, of the celebrated Arabic Poem, called, 'Al Bordha,' together with his numerous pupils who have distinguished themselves in the walks of literature opened to them by their preceptor, bear the most distinguished and decided testimony. A stranger to his person, but not to his literary and moral worth, dares to entrust even to GLASS, in the apartment twenty-five years occupied by this eminent man, this memorial to learning that can never perish, and virtues that can never die. After suffering much by increasing infirmities during the last two years of his life, he died suddenly in his apartments, about eight o'clock of the evening of October 18, 1796, aged 70 years. His mortal remains were deposited in the chancel of St. Michael's church, in this city, where, for lack of a monument, the passenger can scarcely say, Here lies Uri."

out of London ; but they alleged that he could not yet be spared. They knew that, while there, he could work well, and also that he would keep to it while the responsibility was upon him ; for he never trusted his duties to another, when he himself could perform them. Had it only been to satisfy the impatient subscribers to his Commentary, he required relief and seclusion ; but the time had not yet arrived when he could obtain these advantages.

On the 5th of March, 1813, Dr. Clarke was elected Fellow of the Society of Antiquaries ; an honour which was the more gratifying to him, because it was unsought, and because he might, without vanity, entertain the belief that it was not unworthily bestowed. For honours which resulted from personal worth or intellectual merit, he had a high esteem ; and to such an extent did he carry the precept, "Render to all their due," that even to the tax-gatherer at his door, he acted more in consideration of him whom he served, than with the feelings conscious of taxation.

The next record in point of date that remains of Dr. Clarke's engagements occurs in a letter to a friend, highly characteristic of his cheerful epistolary style ; and containing an epitome of his extraordinary mental and physical exertions during the interval :—

*"London, Sept. 7, 1813.*

"My dear Friend,

"I have to thank you for your very kind letter, which I duly received ; and to apologise for delaying so long to answer it. You well know that, when at home, I am never an hour disengaged, being as mere a slave as [any] on this side the Pillars of Hercules. Every hour has its work ; and such work as requires every minute of the sixty.\* Judge, then, how much of my London labour was behind, after an absence of five weeks. I was almost terrified to return, knowing what a chaos I should find to reduce to order. Since my return, I have been labouring to bring up my lee-way, and have not been able to run down my longitude yet ; and here I am upon my restless ocean, spreading all the sail I dare carry, and tugging at the oar for life. You may think, that, during my excursion, I must have acquired a

\* "As to myself," says he to a correspondent in 1810, "I cannot say that I ever spend an idle hour : for the church—for the public—for my friends, and sometimes for myself, I labour without intermission." "You wish me," he observes to another in 1822, "to 'consider your objections when I can spare an hour.' Then I shall never consider them ; for, were I to live for thirty or forty years to come, I have work now furnished for every minute of that time."



measure of additional health and strength, and, consequently, I am now the better able to work, and ride out the storm. To tell you the truth, I gained no ground, but lost some, while in the country. I will give you a sketch of my operations, and you shall judge. On leaving London, I travelled by mail two nights and a day to Liverpool; I rested one whole day, and a part of another, and then set off for Stockport, in Cheshire, where I was to preach a charity sermon for their Sunday-schools. On the morning of July 18, I preached as well as I could, and the collection was £122 17s. I then rode off to Manchester, in Lancashire, and preached at six the same evening for their Sunday-schools, and the collection was £154. Without waiting to eat or drink, I took coach, and rode off to Nutgrove, near St. Helen's, Lancashire, twenty-eight miles, where I arrived about two o'clock on Monday morning.

“In the course of that week, I was obliged to preach again and again; but they were not charity sermons. The next Sabbath morning I had to preach before 300 ministers, on those proofs of the being and attributes of God which are derived from various phenomena in nature, which cannot be accounted for on any principles or laws yet discovered. This was a work of two hours, and was enough to knock up, *alias* knock down, a strong man, for at least a fortnight. The next Sabbath I was obliged to go to Warrington, and preach a charity sermon for a little Sunday-school there. On the Friday following, I set off for Worcester, to open a new chapel there. I reached the city on Saturday, preached the next morning at half-past ten, and the collection amounted to the enormous sum of £211 4s. I was not more than about one hour out of the chapel till I began again, and preached a second sermon, and the collection was £100 0s. 9d. As soon as I had done, without waiting to eat or drink, I set off and rode forty-three miles, and got to Pankridge, on my way back to Liverpool, by twelve o'clock. I lay down about three hours and a half, and set off, bought a penny roll, rode again, and travelled about fourscore miles, without stopping to take a morsel of food, and without eating or drinking an atom or drop of anything but my penny roll. After various excursions and fatigues, which my paper will not permit me to enumerate, I got back to London with a decrease of both mental and corporeal energy, to gird myself to new labours, not less exhausting nor depressing than those through which I have passed. Now, my dear friend, have you not an ample apology for my not answering your excellent letter immediately? With love to Mr. S. and yourself,

“I am, my dear Mrs. S., yours truly,  
“ADAM CLARKE.”

Dr. Clarke had the honour, on the 28th of October of this year, to be elected a member of the "Historical Society of New York."

Towards the close of 1813, Dr. Clarke was obliged to preach less frequently than he had heretofore done; having suffered severely from spasmodic attacks brought on through speaking in a crowded chapel, and being afterwards exposed to the night-air.

In consequence of the death of Dr. Coke, which took place while he was on his way, with six missionaries, to the island of Ceylon, it was found necessary to organize a Wesleyan Missionary Society. In effecting this, Dr. Clarke bore a conspicuous part. A meeting was held in the City-road Chapel, on December 1, 1814, over which he was called to preside, when he delivered an admirable address, which was afterwards published by request, under the title of "A short Account of the Introduction of the Gospel into the British Isles, and the obligation of Britons to make known its salvation to every nation of the earth." How amazingly the God of Missions has prospered that institution, few readers of these pages require to be informed.

A short time before the event just related, Dr. Clarke became acquainted with Mr. Hugh Stuart Boyd, his relative by marriage. The similarity of their tastes and pursuits gave birth to mutual esteem; and Mr. Boyd was soon a frequent visitor at Dr. Clarke's. Early in 1815, this learned Grecian wrote an essay on the Greek article, which Dr. Clarke published, during the same year, at the end of his comment on the Epistle to the Ephesians;\* and, in the following year, Mr. Boyd supplied a postscript, which was inserted at the end of the Epistle to Titus, in the same work; for the controversy turned upon Titus ii. 13, and Ephesians v. 5. Mr. Boyd received a confirmation of his views on this question from a Greek gentleman of the name of Lusignan, who lived at Chelsea, and came from the Isle of Cyprus. To every mind not strongly prejudiced this person's opinion will appear decisive of the question.

Mr. Boyd had maintained, that the words "God and Saviour," in Titus, and "Christ and God," in Ephesians, do not point out two distinct beings, but designated the same person, according to the true grammatical construction of the Greek tongue. In proof of this position, Mr. Boyd alleges, that, when two or more personal nouns (of the same gender, number, and case) are coupled together by the conjunction *καί*, and the article is prefixed to the first, but not to the second, third, &c., those two or more nouns, whether they be substantives or adjectives, denote

\* It was afterwards carefully revised by him for the new edition of the Commentary, and was considered by Dr. Clarke the best piece ever written on the subject.

one and the same person; and that this is the case also, when two participles are thus coupled together. In support of this rule, he cites many passages from the Scriptures, the fathers, and profane writers, in which it is impossible to mistake its application. He then argues, that, as the Greek article, in the two texts in question, is prefixed to the first noun, and not to the second, it is clear that the last noun applies to the same person as the first. Hence the "great God" is "our Saviour Jesus Christ;" and "the kingdom of Christ" is "the kingdom of God;" and, of course, Christ and God are one.

On meeting with Mr. Lusignan, who, be it observed, understood ancient Greek as we understand English, having learned it as his mother tongue, he asked him if he had read any of the controversy respecting the Greek article. He answered that he had not read, nor heard, anything about it. He then asked him to take down his Greek Testament from the shelf, and to look for Titus ii. 13. When he had done this, a conversation took place, which Mr. Boyd has thus related:—Mr. B. "Pray, Sir, how do you construe these words: *του μεγαλου Θεου σωτηρος ἡμων*?" Mr. L. "I construe them thus, 'Of our great God and Saviour.'" "Does *Θεου* here mean the 'Father,' or does it mean 'Christ?'" "It means 'Christ.'" "May it not mean the 'Father?'" "Certainly not." "Why may it not?" "Because the construction will not admit it." "Why will it not?" "Because the article is not prefixed to *σωτηρος*: if *Θεου* and *σωτηρος* had meant two different persons, the article would have been prefixed to each." "If, then, two personal nouns be thus joined, and the article be placed before the first and not before the second, must one person be necessarily intended?" "Certainly."

In the same year, Mr. Boyd, visiting at Dr. Clarke's, asked him one day, if, during the course of his studies for the last thirty years, he had been uniformly convinced of the truth of the Scriptures, or if there were any periods in which he had any doubts: his answer was, like all his conversations, open, ingenuous, and undisguised;—"If I had never doubted at all, I should not have been what I am, a human being placed in this world and exposed to the temptations of Satan. Besides, in the course of my studies I have had occasion to examine several of the works of the infidels; and the doubts which had passed through their minds necessarily passed through mine; and although I have demonstrated to my own conviction the truth of religion, it sometimes cost me both time and trouble completely to answer their objections. The ultimate conviction, however, on my mind has always been this; if it be possible for the Bible to be false, we cannot be certain of the truth of anything; if the



Bible be not what it professes to be, then there is no such thing as certainty at all: indeed I was nearly telling them the other day at the Bible Society, that after a life of nearly fifty years, spent not only in the study of the Scriptures, but in investigating many branches of human knowledge, as far as my limited means would allow me, I have arrived at this conclusion—There is not so much certainty in any art or science whatever as in the Sacred Writings. But independently of all other proofs, the Bible speaks for itself—it tells its own tale; and the effects which the study of it produces on the heart and the understanding, evince that it cannot but be Divine.”

## CHAPTER XI.

*Broken State of Dr. Clarke's Health—His Friends purchase for him a Retreat near Liverpool—Description of his New Residence—His altered Occupations—Erects a Chapel on his Grounds—Engages in agricultural Pursuits—Distinguished Visitors at Millbrook—Dr. Clarke's Benevolence to some shipwrecked Mariners—Takes a Tour through the West of Scotland, on his Way to Ireland—State of the Irish Peasantry—Dr. Clarke narrowly escapes from Poison—Visits his native Place—The Scene of his Boyhood—Welcome back to Millbrook—Dr. Clarke's high Opinion of Methodism—Accident at Millbrook—Dr. Clarke becomes acquainted with the Rev. Thomas Smith—Is elected Member of the American Antiquarian Society—Publishes the Traveller's Prayer—The two Buddhist Priests—Dr. Clarke undertakes their Instruction—Their Impressions of English Objects—Their Disinterestedness—Dr. Clarke baptizes them—Their Return to Ceylon—Letters from them.*

THE time was now come when Dr. Clarke's removal from London could no longer be postponed with safety to himself or comfort to his immediate friends. "I feel," he observed, in a letter to his wife, written during a brief absence from home in the summer of 1815, "that matters are come to this issue: if I do not at once get from many of my avocations, I shall soon be incapable of prosecuting any. I must hide my head in the country, or it will shortly be hidden in the grave."

Similar feelings are expressed in a letter to Mr. Boyd on his retiring, dated June 7, 1815:—"That I shall leave London, as a place, without one sigh, I am pretty certain, though it will not be so with respect to many of the people in London, I already feel. I do not like to be put out of the way of old friends; as to forming new ones, that is out of the question. I think I shall form no more, and my situation is likely to be where there are none to form. So I must take care to keep up a good understanding with myself, which I am sure I cannot do, without being on good terms with my God. And on these terms I cannot be, without carrying about at all times, a conscience sprinkled with the atoning blood."

Dr. Clarke was strongly urged by different religious and benevolent societies to remain in town; and many of his literary acquaintances also set their faces against his removal. Among the rest, the Rev. John Owen, at the desire of the Committee of the Bible Society, endeavoured to dissuade him from leaving London, in a letter in which the point was pressed with considerable force, and yet with all possible delicacy.

"I need scarcely acquaint you," observes the reverend gentleman, "that there is a department in the business of our Committee, which no one but yourself is competent to direct. In that department we can work with you, or rather under you; but we can do nothing without you. Reflect on the Arabic, the Ethiopic, the Abyssinian, and the Syriac; in all which languages we stand pledged to the world for something which has not yet been executed; and then ask your own heart what you think we shall be able to accomplish in either, if you should resolve to abandon us. I say nothing of the assistance which we have been in the habit of receiving in all our transactions, both literary and mechanical, from your general knowledge of business, and particularly from your extensive acquaintance with the practical details of typography."

Dr. Clarke replied in terms which evinced a just sense of the value which the Committee were pleased to set upon his services; but, on the main point, he was not to be moved. "As to my continuance in the work," he observed, "however grateful this would be to my feelings, a variety of causes combine to direct my way, and that of my family, from the metropolis. To specify these, is not necessary: they exist, and they are imperious; and that is enough."

According to this determination, those of his friends who were more particularly interested in promoting his personal comfort and the preservation of his health, assisted him in making arrangements for his removal. By their munificence, an estate was purchased for him at Eccleston, in Lancashire, a few miles from Liverpool, towards which Mr. John Nuttall, of that town, presented £1000, and the late Mr. Henry Fisher, the proprietor of the Caxton Printing Office in Liverpool, which was destroyed by fire a few years ago, £300.\* To this retreat, which Dr. Clarke, in honour of his friend Mr. Samuel Drew, styled Millbrook, that being the name of a place where that celebrated man resided in early life, his family retired on the 20th of September, 1815.

Dr. Clarke gave his friend Mr. Boyd the following account of his new residence in January, 1817:—

"We have not had the masons, whitewashers, or carpenters out of the house since we came here; and I know not when we shall. I assure you we have had our hands full; and now we have our pockets most completely emptied. Wo to him who

\* Mr. Fisher was a very liberal friend to Dr. Clarke. In addition to what is above mentioned, he sent his two sons to be educated by the Doctor, allowing him the handsome sum of £200 per annum for their board and tuition. Messrs. Nuttall and Fisher employed Dr. Clarke to edit several works which issued from their press, and paid him generously for his labours.



builds a house, unless he has more money than he knows how to spend. Well, I wish that you could see us, even as we are; I am sure you would be pleased. Though we are so far north, the climate is exceedingly mild and equable. Our house is very warm, and will, I trust, be very comfortable."

It was not ease merely, but change of occupation, that Dr. Clarke sought in retiring into the country. His avocations were less laborious, less numerous, and less pressing, than they had been; but he was still actively and usefully employed. Many of his new modes of disposing of time were directly promotive of health, and all that he did was performed in the midst of that tranquillity which is the charm of a country life. Under a change of circumstances so beneficial, he speedily recovered his strength and spirits, so long consumed, and so nearly exhausted, by the incessant performance of heavy and exigent labours.

At the request of the Wesleyan Methodists in Manchester, he was appointed to that circuit; but the appointment was little more than nominal. He preached there but once a month, generally filling up the other Sabbath mornings, by preaching in Liverpool, or in chapels nearer his own residence.

Nearly the whole population around Millbrook was Roman Catholic. The churches and chapels being from two to three miles distant, he erected a small chapel on his estate, which the Methodist preachers supplied. At first a few Protestant colliers only attended, who, with his family, the village schoolmistress, shoemaker, and blacksmith, formed the congregation.

Dr. Clarke engaged in agricultural pursuits; and all the time he could spare out of his study was employed in superintending his farm, watching the progress of his young plantations, or making agricultural experiments.\* He was the first in the morning to feed the fowls, &c., in the farm-yard; nor would he ever eat anything thus reared under his own eye, from the fowl to the cattle. He made many improvements on his estate, and brought it into a state of order and perfection rarely equalled. The poor of the neighbourhood were his especial care: he supplied them with Bibles and Testaments, and instituted a Sunday

\* In the *Wesleyan-Methodist Magazine* for 1832 and 1833, there are some papers from Dr. Clarke's pen on curious facts in agriculture; particularly on the almost unlimited capacity that seeds possess of multiplying themselves by means of slips, being the result of a series of experiments which he made at Millbrook on two grains of wheat. "By this," says the doctor, "it appears that one grain will not only produce thirty, sixty, or a hundred fold, but even *six hundred thousand fold*." And again, "So abundant is its germinating power, that, if all the wheat in Europe were destroyed to a single grain, that grain, by proper management, in the above way, would, in a short time, produce a sufficiency to sow all the cultivated surface of the continent and islands of this fourth part of the globe."

School, in which from sixty to seventy children were taught to read. He frequently went in to encourage the good, and to exhort the disorderly; and interested all by instructive tales. He was careful to mark the ill-clad, and never rested till he had procured them comfortable clothing.

The location of a man so celebrated as Dr. Clarke, in any place of retirement, could not fail to attract the visits of the curious. This was frequently the case at Millbrook. The Earl of Derby and his family were among the Doctor's neighbours, and honoured him by frequent visits. We shall present an account of two of these visits, in Dr. Clarke's own words. The fact, that Lord Stanley, then a boy, made one of the party, gives increased interest to the detail:—"There were thirteen persons, all nobles. To the various questions that were asked about our Missions, their success, &c., &c.; I was enabled to give such answers as seemed to interest them much, and delight them not a little. The Countess was particularly inquisitive, and asked such questions, and made such observations, as plainly showed a mind highly cultivated and informed; and one that was far, very far, from being indifferent, relative to the life of God in the soul of man! They tarried about three hours, gave me a pressing invitation to visit them, and offered to send their carriage for me, whenever I could make it convenient to come to the hall. They departed, saying, 'They had not, in the course of their lives, ever spent a morning so much to their satisfaction.' When showing some of my rare and curious MSS., the Countess took occasion to say, 'Dr. Clarke, I am delighted with these; but there is one thing, of which I have heard, which I do not see.' 'Of what does your ladyship inquire?' 'A sermon, published by yourself, on Salvation by Faith; for a copy of which I shall feel highly obliged.' I immediately expressed my sense of the honour she did me, in noticing my work, and promised to present her with a copy before she departed. At three several intervals she mentioned this again; and said the last time, 'Pray, Dr. Clarke, do not let me depart without the sermon.' I then ran and brought it, and a copy of that on the Love of God, which she seemed to receive with delight; and both of which, I was afterwards informed, she immediately read.

"On Wednesday last I had a private visit from her and the Earl; and they told me that they had just then called to know whether they might have the pleasure of introducing, at my own time, next day, Lord Dartmouth, and some other friends who were then at Knowsley. The hour was accordingly fixed; and, on the following day, they came.

"Besides the Derby family, and Lord Dartmouth, we had the two Ladies Legge, Lady Essex, several others, whose names I

could not catch, Bootle Wilbraham, Esq., M.P., and his lady. They filled my house, and continued there nearly three hours. I never had such an opportunity with great people, to speak so much about the great God, even our Saviour Jesus Christ; and this, too, at their own especial and repeated request.

"These and the many visits which we have from the neighbouring gentry, magistrates, and ministers, of which I have given you no detail, consume much of my time; but, notwithstanding, I rejoice in them, because I have so many opportunities of showing to many, who, perhaps, otherwise would never have heard of them, the honour and influence of Methodism. I thank God for this; and I well know, that these things are leading, not merely to a simple knowledge of important facts, but to something of infinitely greater importance. And you may rest assured, that, from a thread to a shoe-latchet, I take nothing that is theirs."

In the commencement of the year 1816, which was unusually severe, many hundreds of sailors were thrown upon the benevolence and compassion of the inhabitants of Liverpool. Dr. Clarke resolved on lending his aid to these perishing strangers. He had some cottages untenanted, into which he put a quantity of straw and blankets, and then sent for twenty of the poor fellows. In the day-time, they were employed in making the road to his house; and at set hours they assembled in his kitchen to their meals, one always remaining in-doors to cook for the rest. Dr. Clarke allowed them also a certain quantity of spirits for grog per day; but, on their asking for tobacco, he endeavoured to dissuade them from using it. Yet they pleaded so strongly, and with such humorous pathos, that he yielded, though not without frequently urging them to accept money instead of tobacco. One of them, to whom he said, "I really wish you would give up this silly, nasty practice," replied, "Indeed, Sir, I cannot give it up: if you had been in the four quarters of the globe, as I have, in storms and tempests, in heat and cold, in hunger and thirst, and often in battle, you would have known the comfort, as well as myself, of having such a companion." This was an argument which Dr. Clarke was not prepared to answer. During the three weeks that these poor fellows remained at Millbrook, they behaved themselves well, and were not guilty of the slightest injury, excess, or disturbance.

In June, 1816, Dr. Clarke, accompanied by two friends, set off for Ireland, taking a part of Scotland on their way, to preside at the Irish Conference. The Doctor kept a journal of their tour, which will afford some amusing and instructive extracts.

Along the bay of Wigton, he found the country "poor and



barren;" yet, he adds, "here and there you will meet with a cultivated spot; for, to the honour of the Scottish gentry, they spend the money which they receive from their dependants and tenantry, among those from whom they get it. Were this same ground in Ireland, it would be a perfect desert; as the Irish gentry, to their eternal disgrace, spend all the money they receive in the kingdom, in places of public resort in England, &c."

In that part of the journal which relates to Ireland, we find some passages descriptive of the miserable state of the peasantry, which, we fear, is not now much better. "We went into several cabins, which were wretched in the extreme. Though in most of them there is a hole, which corresponds to what we call chimney; yet, so heavy is the smoke produced by their turf, that it is rarely seen to issue from the top, but fills the house, and passes with slow sullenness through the door. The poor people are often ill-coloured, and their eyes badly affected. We went into one, where we found a very nice young woman, about eighteen years of age, nursing her first child. She had a little fire on the earth, the bed near it, and scarcely any furniture. The house was built of thin stones, without any kind of mortar: through the wall, on the other side of the bed, you could everywhere see the day-light, and even the fields, between the stones! How it is possible for herself, husband, and infant, to maintain life under such circumstances, is to me quite inexplicable. We found she could read; but, alas! she had no book but a Romish Manual. I regretted much that I had not brought a few Testaments with me: I could never have bestowed them to better advantage, than in this day's journey. We gave her a little silver, for which she seemed truly thankful; and offered us, in return, all she could bestow,—a little sea-weed, here called *dulse*, which, when dried, has a pleasant saltish taste."

At Cushiondale the party narrowly escaped poisoning. The facts are thus related by Dr. Clarke himself: "While our horses were baiting at a poor inn, though the best the place afforded, we asked for some refreshment, but scarcely anything could be procured. On desiring some wine, the landlord told us he had none bottled, but he had some good draught. We requested him to bring us half-a-pint to taste it; it was brought, and, on trying it, I observed to my companions it had a different taste to anything I had ever known. They both, on tasting it, bore the same testimony. We called the waiter, and desired her to warm it with a little sugar and nutmeg. She soon returned with it, but it was still so unpalatable, that I could not take more than half a wine glassful. Each of them took a full glass. We proceeded on our journey, and were all soon taken ill. My companions complained of giddiness and sickness at the stomach,

resembling, as they termed it, sea-sickness. My head was but slightly affected, but I was seized with a bowel complaint. On coming to our next stage, my companions were too ill to proceed farther; they both began to be exceedingly sick, and continued sick for several hours. This circumstance probably saved their lives; but, owing to my not having taken so much of the pernicious fluid, the poison stole into my system, instead of producing sickness—but we were all sorely ill.”

On this occasion Dr. Clarke visited the place “that had everything to recommend it to his attention and heart.” “The place,” says he, “is that in which I spent my boyish days; where I first felt conviction of sin, righteousness, and judgment; where I first saw or heard a Methodist; where I first tasted the pardoning love of God, after having passed through a great fight of affliction; where I joined the Methodist Society; where I first led a class; where I first began to preach redemption in Christ Jesus, and from which I was called to become an itinerant preacher. And these things took place in the parish, and in the compass of about three fields’ breadth in that parish, which is on the edge of the sea, where there is the most beautiful shore in the world, extending above twenty miles, of as perfectly level hard sand as can be conceived;—the very place where I was once drowned, and perhaps *miraculously* restored to life; where I was accustomed to bathe, and from the rocks of which I used to catch many fish, and among the rocks of which I spent many an hour catching crabs, &c. Such a place, thus circumstanced, must afford a multitude of the most impressive reminiscences. No place on the face of the earth can have so many attractions for *me*.”

At Garvagh, where he lived from his tenth year to the time of his departure to England, he found deep impressions of the tooth of time. “The house is partly fallen down, and the rest is in a most miserable state. A large mill-dam, the mill to which it led, and the canal by which the water was conducted to it, are all obliterated! I proceeded to see the school where I had my classical education. But what a change is here! the beautiful wood is entirely cut down; not even the brambles are left; sheep, goats, and larger cattle, no longer browse on the adjoining hills; and the fields are rudely cultivated, and the school-house is itself become the habitation of two poor families. I searched about to find, if possible, some of my old schoolfellows, and class-mates, forty years ago: some of them had been bred up for the Church, some for the law, and some for the practice of physic; a few I found now old men, who, by various providences, had been disappointed in their views of secular establishments, and reduced to the cultivation of their paternal soil. On

the whole, I received little pleasure from this visit, and, having dined, set off for Maghera, and stopped there to visit the places of my earliest infancy, and where I learned my alphabet. Now persons, houses, trees, enclosures, &c., are running rapidly to decay! Economy and industry have not been exerted to counteract its influence; and, consequently, that influence has been ample and extensive. I witnessed several things here which tended to deepen the gloom which the former objects had diffused; so I rode on to Magherafelt, revolving in my mind a multitude of ideas, produced in various assemblages, none of which tended to relieve the pressure on my spirit."

The reception which Dr. Clarke met with on returning to Millbrook is a lively contrast to this gloomy picture. Not only were his wife and his children glad to see him, but the very animals in the field. The bullock, which he called Pat, came to him, held out his face for him to stroke it, and actually placed his two fore feet upon his shoulders with the affection of a spaniel. "So here," says the Doctor, in relating this singular trait of animal affection, "is a literal comment on 'The ox knoweth his owner.'"

About this time, Mr. Boyd was contemplating some publication which involved opposition to Methodism. Dr. Clarke's notice of the circumstance is highly characteristic:—

"I am as much surprised as you, to find that any of our preachers 'should labour hard to dissuade you from publishing your pamphlet against Methodism;' for, although I have a very high respect for your learning and abilities, I am sure that *Methodism has nothing to fear from anything that you or any other person can write on the subject in question.* The most subtle casuists in the land have long ago done what they could; and Methodism continues now, as it was then, as inexpugnable as the pillars of the eternal hills. It fears the powers of no adversaries. It has most sovereignly confuted all the arguments and calumnies ever brought against it; and, if you can bring anything new, worthy consideration, it will in all probability confute that also. You should bring forward no argument that has been answered; because this would expose you to the censure of writing on a subject which you did not understand; for we do not understand a subject, if we are ignorant of what has been said or written, pro or con.

"But why should you wish to narrow the ground on which you have already thought proper to stand in order to defend some of the most momentous truths of the Gospel? Have you counted the cost, and answered to your own satisfaction the *cui bono*? But I must not proceed, lest you should think that I also was joining in the strong persuasives of Messrs M. and K. to prevent



you from publishing : as your friend, I would ; but, as fearing for my system, I would not."

In the spring of 1817, Dr. Clarke had occasion to make some alterations in his house, in effecting which his own life, and the lives of his whole family, were accidentally endangered. An account of this, he gives in a letter to his sons :—" In making a sough to take off the water from the buttery, the whole wall of the breakfast-room over it gave way, and for several yards fell in. Every moment in expectation of the whole building falling, I got your mother, and sister Rowley, with great difficulty removed, and all of every living thing out of the house. Before the crash came, (for I was standing by, and saw it giving way,) I was constant in my warnings to the workmen ; for I was assured they were digging away the foundation, without putting suitable props. But in vain I warned the fellows : they would not believe, till they had nearly lost their lives. When the catastrophe took place, they were all, except the bricklayer, like a rope of sand. I directed the place of every prop, and the whole mode of proceeding. I was continually exposed to imminent danger ; yet my mind was kept in perfect calmness."

After his removal to Millbrook, Dr. Clarke became acquainted with the Rev. Thomas Smith, a Dissenting minister, now of Sheffield, who, not being settled over any particular congregation, and having the offer of a tutorship in the Dissenting Academy at Rotherham, applied to Dr. Clarke for his advice. After referring to his own long experience in the ministry, and extensive observation of others engaged in that office, the Doctor, in his reply (dated April 20, 1817), observed :—" On hearing any man preach, I can generally judge correctly whether he is likely to be useful, and in what degree. I have heard you again and again ; and I am satisfied, that your preaching, in its matter and manner, is calculated to do much good. I deprecate your being diverted from this work. Teaching youth is a noble employment ; and, where it can be done in connexion with the other, it is well and praiseworthy. But this work is not to be compared with the work of the ministry : saving souls from death is an especial work of God ; and the power to be the instrument of it is an especial gift. In the course of Providence, many are qualified to be instructors of youth : in the course of grace, but few are qualified to be the means of saving souls. Fear not, man ! The length and breadth of Immanuel's land are before you : the wide world is his parish ; and he will send his curates where he pleases." In another letter to Mr. Smith, he says ; " I have often thought God designed you for an itinerant preacher, a current flame of fire. You can bear with me : though a Methodist, I love you full as well as any of your Calvinistic friends

either can or do." And again, in writing to the same gentleman, the Doctor says: "You know my opinion of your *Propria quæ Maribus* work—give it up—some dull plodder will do as well as you; and yet such cannot do the work which God has given you; then, your ministry will be tenfold more blessed than ever. Let those who can do no better, deal in their Gibeonitish crusts; and, while they are bringing forth their old things, bring forth your things new and old—such new things as give spirit to the old, and such old things as give credit to the new."

On the 3d of October, 1817, Dr. Clarke had the honour of being elected "Member of the American Antiquarian Society."

In December, 1817, Dr. Clarke was providentially called to take a journey from Liverpool to Hull, in company with an intelligent and pious friend. "Being alone," says he, "we had on the way some useful conversation, relative to the circumstances of such religious people as were obliged to pursue their business by frequent journeys, both by sea and land, in which no privacy could be enjoyed; and where, consequently, that daily walk, which a Christian should observe towards his Maker, was often so unavoidably interrupted, that it was next to impossible to have a recollected mind, or a heart regularly turned to God by prayer and supplication. In our discussion of this subject, we both agreed, that to have a solemn form of well chosen words, by which the mind could fully express itself, in reference to its circumstances, without the labour of looking for suitable expressions, must be of great utility; and to both of us, the Third Collect for Grace, in the Liturgy of our excellent Church, appeared to contain both the ideas and words which, above all others, were best suited to such occasions, and in which every Christian heart could join. On that occasion I termed this collect, 'The Traveller's Prayer;' and from that day formed the resolution, whenever I should be able to command a sufficiency of time, to write a short discourse upon it, not only to recommend this very suitable and comprehensive form for this very purpose, but also to explain the import and force of every expression, that they who should use it in such pilgrimages might have the full benefit of it, by praying, not only with the *spirit*, but with the *understanding* also."\*

In February, 1818, Dr. Clarke thus recorded his opinion of the beneficial effects of the preaching of the Gospel upon the

\* This purpose Dr. Clarke fulfilled in 1829, but intended to circulate the tract merely among his friends and acquaintance. No sooner, however, did it appear, than some of the Bishops requested that it might be printed in a small pocket size, and thus become the companion of all who "travel by land or by water." This Dr. Clarke accordingly did, and entitled it, "The Traveller's Prayer."

morals of this country: "I know the nation better than most men in the nation; I have so frequently travelled it over, and with my eye on the heart of man, so far as discovered in the life and conversation. I have marked it many years; I have seen it in a low state, and I now see it in a state of great moral improvement. It is a widely different nation now from what it was forty years ago, when I could travel for a hundred miles without meeting with a person who feared God; now you meet with such characters, of all religious persuasions."

In May of this year, he was called to London to preach two of the annual sermons in aid of the Wesleyan Missions, and to attend the yearly meeting of the society. On this occasion, he received information from Sir Alexander Johnstone that he had brought with him, from Ceylon, two high-priests of Budhoo, who had left their country and their friends, and put themselves before the mast, in order that they might come hither to be instructed in the truths of Christianity; that he had paid their passage, but, in order to try their sincerity, had kept them in the meanest place, and at the greatest distance from himself, during the whole passage. The following is the Doctor's description of these interesting strangers:—"Munhi Rat'hana, Teerunaxie, is twenty-seven years of age, and has been high-priest eight years; but he was educated, as was also the other, from his youth for the priesthood. Dherma Rama is twenty-five years old, and has been between six and seven years in the priesthood. They entered the temple when they were about five years of age, and, before they could arrive at their high order in the priesthood, were obliged to learn several languages, not only the Singhalese in its purity, but also the Pali, Patois-Portuguese, Tamul, and Sanscrit; and to commit to memory many thousands of Slocas, or verses, containing their Theology, Physic, Metaphysics, Traditions, History, Mantras or Incantations, and their most curiously involved doctrine of the Metempsychosis, or Transmigration of Souls. They are cousins-german, and are about five feet six inches, and quite black. They have fine eyes, particularly the elder, regular features, and the younger has a remarkably fine nose. Swearing, lying, drunkenness, theft, uncleanness, &c., they have in the utmost abhorrence. There is a gentleness and an intelligence in their faces, which have greatly impressed me in their favour; in short, they are lovely youths, for whom I feel already deeply interested." Mr. Samuel Dunn adds, "They travelled without hat or cap, with a splendid yellow garment thrown loosely over the left shoulder, and with not only the head, but also the neck, breast, and right arm entirely bare, to the no little astonishment of beholders."



At the joint request of Sir Alexander Johnstone and the Wesleyan Missionary Committee, Dr. Clarke undertook to instruct the young priests in Christianity and science, for which purpose they accompanied him to Millbrook. The difficulties of the task were not small, for their prejudices and false learning were to be combated; but their docility tended to lighten the labours of their teacher. Early in the morning they were accustomed to go into the study for religious instruction. They were particularly struck with the history of our Lord's sufferings in the garden, and his death upon the cross; and would have it read over and over to them, while they wept at the tale. To this succeeded a long class of doubts of the efficacy of that death itself. They were confounded, too, when they contrasted the miracles recorded with the want of energy betrayed at the moment when its exercise appeared most necessary for self-preservation; and the patient endurance of indignities by a mind so nobly constituted, but ill accorded with their notions of a just resentment. But their teacher was one of a thousand; and by his prayers with them, and for them, and by the Divine blessing, their doubts were gradually overcome, and yielded to a full conviction of the truth of Christianity; and, after years of trial, even among their own countrymen, neither of them has evinced the slightest disposition to return either to his idols or to the faith or practices of his forefathers. In matters of science they manifested the liveliest interest and the quickest apprehension. Here they had proof; for Dr. Clarke, in all his lectures on Natural Philosophy, had recourse to experiments. On such occasions their delight was excessive.

They were amazingly anxious to witness frost and snow, the accounts of which they treated as fictitious, until Dr. Clarke assured them, that, during the approaching winter, they would probably be able to stand upon the surface of the fish-pond as securely as upon the solid ground. The winter came, and snow fell upon the earth. In the morning they looked out of their window, and, behold! the landscape was clad in white. Their surprise at first amounted to fear; but, when taken out to the garden to handle some of the fleecy substance, their pleasure was so great, that they could hardly be persuaded to return indoors. Frost followed snow, and the pond was a mass of ice; but it retained so much of its old appearance, that the cautious priests refused to venture upon it. Dr. Clarke led the way; but they thought it possible for him to do, with impunity, what would not be consistent with safety in them; and it was not till several others had joined the Doctor, that they could be induced to trust themselves upon the "white water." When the Doctor's nephew, accoutred in his skaits, began to glance rapidly over the pond,

they conceived that he was actually flying, until their attention was directed to the fact that one or the other of his feet was always in contact with the ice. When they understood this, their courage was augmented. In the end, they would have a piece of the ice, and satisfy themselves, by exposing it to the action of the fire, that it was really composed of water.

On the same day Dherma Rama, observing that the copper sun-dial was covered with hoar frost, which had shot in crystallizations, representing the most beautiful foliage, took out his pencil, and, with the blunt end, wrote on the icy incrustation the following words in Singhalese: "These leaves have been made by the supreme God."

"I will mention another circumstance," says Dr. Clarke, "relative to our priests, which, though apparently simple in itself, has led to some important results. It is well known that in the Budhoo, and indeed Brahminical system, of philosophy, the earth is a vastly extended plain, ever at rest, and immovable; founded on an equal extent of waters, and these upon air, which is of itself either infinite, or founded on nothing! Over this prejudice, which has more serious consequences than you can well imagine, our poor priests can neither leap nor climb. A simple circumstance the other day has quite dissolved the fabric, and nearly annihilated this Singhalese world. My son educates some young gentlemen: previously to the vacation, I gave them some lectures, and, among the rest, one on Magnetism. While describing the nature, properties, and action of the magnetic fluid, and illustrating the doctrines laid down by experiments, the priests were greatly delighted; a new world seemed literally to be opened to their view. They understand some little of our doctrine of gravitation, by which we endeavour to explain so many phenomena. The flying of the steel filings to the magnet, and there adhering in an erect posture, surprised and confounded them. The course of the magnetic fluid, together with the attractive and repulsive influence of the poles of the same magnet, did not less surprise them; but, when I set the spinner in very quick motion, and presented to it the end of a magnetized steel bar, by which it was instantly attracted, because suspended, and turned round its own axis with great velocity, they were fixed with wonder, to see such a substance revolving with such velocity, literally unsupported, and hanging upon nothing. Dherma Rama exclaimed, 'I now believe what I never could before believe or comprehend: I see, I see that the earth is round, that it continues to turn round, and that it stands upon nothing!' I had at that time said nothing on the subject; but his good sense, from the principles before him, led him to form the analogy, and make the deduction. This was to them both

another proof of the being and government of an all-wise and all-powerful God."

Some further particulars about these interesting persons may be gleaned from a letter addressed by Dr. Clarke to the Wesleyan Missionary Committee, and dated Jan. 1st, 1819. He says, "With scarcely a hope that they would as yet form any proper notion on the subject, I ventured to mention to them the doctrine of the Trinity. I did not wish them to enter deeply into it as yet; but I wished them to know it was an essential article of the Christian religion. My laudable caution, I thank God, was vain; his eternal Spirit has taken up the lesson, and opened their understanding that they might know the Scriptures; and, to my great astonishment, on a recent examination, I found that they had clear and satisfactory views of the Trinity, of the personality of the Trinity, and of the infinite unity in this personality!

"Of the sincerity and purity of these men's motives, I have the most satisfactory evidence. They have sacrificed much in order to come and seek the Christian's God in a Christian land. They have lost, for ever lost, the temple and its revenues and that high honour and reverence which they had, as high-priests and highly learned, amongst the highest orders among their countrymen; and, although they doubtless have suffered many buffetings on this account, yet there is not the most distant wish remaining to trace back their steps. Dherma Rama is a young man of very high integrity, of an ardent and strong mind, wishing to sift everything to the bottom, and never to take a stand anywhere till he is fully satisfied the ground will bear him. What he gets, he keeps. Munhi Rat'hana has a fine mind; truly spiritual, meek, and affectionate; seeks God, I believe, with his whole heart, and enjoys many consolations from his Spirit.

"When they have heard us expressing our surprise that we have had so little cold, frost, snow, &c., they have said, 'God has sent this good weather on our account, that we might not die.' Indeed, I often feared for their lives; and my wife was frequently without hope: our cares and anxieties are multiplied on their account; and we are obliged to deal with them as with children born before their due time. I endeavoured to maintain the natural temperature of their bodies, as the cold increased, by a proper and gradual application of calico, flannel, and the warmth of the room. This attention was found to be indispensable. In their articles of food we were obliged to be equally attentive, and to provide them with the most easily digestible and nutritive things. I trust we have succeeded. Munhi Rat'hana appears to have completely weathered the climate. He has acquired even a stout hardiness. Dherma Rama, who grew very



thin, and had profuse night sweats and a bad cough, appears also to have doubled the Cape."

In April, 1819, the elder of the two Singhalese priests, at the request of Sir Alexander Johnstone, translated into that language a piece of poetry on the emancipation of slaves, written by Mrs. H. More.

About the same time, Dr. Clarke wrote to the Secretary of the Wesleyan Missionary Society, to inform him that his protégés were improving rapidly, having obtained a more extensive knowledge of the English language. From the same letter it appears that they excited much interest in the neighbourhood of Millbrook. Mr. Sherbourne, Director of the Plate-glass Company at Ravenhead, presented them with two fine plates for toilette glasses; but, though Dr. Clarke endeavoured to remove their scruples, by urging that they might receive such a present without the slightest imputation on their characters, they steadily rejected them, saying, "No, we will receive nothing but the Gospel of Christ; for that alone, we came." "I must now send back these elegant plates," concludes Dr. Clarke, whose pupils were, in this respect, not unlike their preceptor: "it would be sacrilege to receive them, when rejected on the above glorious principle."

The two priests frequently entreated Dr. Clarke to administer to them the ordinance of Christian Baptism; but for a long time he constantly resisted their importunities, wishing to be clearly satisfied of the soundness of their faith and experience, before he took so important a step. But at the end of more than a year and a-half, during which he carefully instructed them in various branches of learning, but more especially in the evidences and doctrines of Christianity, being, as he himself states "fully convinced that they were sincere converts, at their own request, he admitted them publicly into the church of Christ by baptism," conferring upon one of them his own name. He had previously warned them of the obligation of the new vows they were about to take upon themselves: and, on Sunday, March 12th 1820, after having preached at Brunswick Chapel in Liverpool, in the presence of a large and deeply interested congregation, he solemnly baptised them.

Shortly afterwards, it was resolved that they should return to Ceylon; and, as Sir Richard Ottley was about to sail for that island in the capacity of judge, it was deemed advisable that they should take advantage of his company. Towards the end of April, Dr. and Mrs. Clarke accompanied them to town. Day after day, as the time for their leaving drew near, they wept, and deplored the necessity for their return: they went from place to place, to bid them adieu; the garden, the shrubbery, and every

room. When they had bid a last farewell to the other members of the family, Dr. Clarke took them into the study, and, kneeling down, commended them with much earnestness to God. This concluded, they covered their faces with their hands, and, in an uncontrollable agony of grief, stepped into the chaise which was waiting to convey them to the London coach.

To accredit these young men, Dr. Clarke wrote the following letter, to which Earl Bathurst, then Colonial Secretary, subjoined a similar testimonial, addressed to the authorities in Ceylon :—

“TO ALL WHOM IT MAY CONCERN.

“Adam Sree Goona Munhi Rat’hana, formerly a Teerunanxie, or High Priest of Budhoo, in the temple of Doodhandhuve, near Galle, in the Island of Ceylon, was on the 7th May, 1818, with his cousin Alexander Dherma Rama, also a Teerunanxie of the same temple, placed under my care by the Hon. Sir Alexander Johnstone, late chief judge of the Island of Ceylon, in order to be instructed in the Christian Faith; and during the space of *two years*, have continued under my roof, and have given such satisfactory proofs of their total change from every species of idolatry and superstition, and thorough conversion to Christianity, that I judged right, on their earnest application, after eighteen months’ instruction, to admit them into the Christian church by baptism, which was administered to them in Liverpool, 12th March, 1820, according to the form of the Established Church of England.

“As they now intend to return to their own land, with the purpose of testifying to their benighted countrymen the Gospel of the grace of God, I feel much pleasure in being able to recommend them to the notice of sincere Christians in general, wherever they may come; and especially to all who are in power and authority, both in ecclesiastical and civil affairs, being satisfied of the strict morality and loyalty of their principles, and that they are worthy of the confidence of all who may have any intercourse or connexion with them.

“Given under my hand, this 7th of May, 1820.

“ADAM CLARKE, LL.D.”

Previously to setting sail for Ceylon, the priests addressed letters to Dr. Clarke, who had just returned to Millbrook. That of Adam Munhi Rat’hana, the elder, is dated Gravesend, May 5, 1820, and states, “Last Friday, Sir Alexander Johnstone invited us to his house to breakfast, and afterwards informed us Mr. Wilberforce requested our company to tea; we accordingly went, accompanied by Sir Alexander Johnstone. Mr. Wilberforce shook hands with us very kindly, and said, ‘I am very glad to see you, my Christian brothers.’ Afterwards he said to us, ‘We

have not yet had prayer, and I shall be glad for you to join us in this sacred exercise.' He took a Bible and read a psalm: there were many servants present, who each had a Bible. Mr. Wilberforce explained as he read, and then prayed very devoutly. My heart thanks Almighty God to see these good Christians. We took the refreshment set before us. Mr. Wilberforce gave to Dherma and myself a small beautiful pocket Bible each, with his name written in its beginning, to accept of it as a token of his affection.\* We returned to the house of Sir Alexander, who sent his carriage with us to the Mission-house. On Saturday morning, about eight o'clock, we left London for this place. We were very kindly received here by Mr. Rowland, the preacher, at whose house we are kindly entertained. We expect to sail about Wednesday or Thursday. My illness is a little better, but my heart's pain not better at all. My grateful affection to my dear mother, whose kindness to me the two years I spent with you I shall never forget; she loved me as her own son, and so I love her as my own mother. My kind respects to Miss Mary Ann and Mr. Joseph, to whom I will write.—I remain, dear father, your affectionate and grateful son."

The following extract from the letter addressed to Dr. Clarke, by Alexander Dherma Rama, and dated Deal, May 22, 1820, will interest the reader, evincing, as it does, the gratitude and ingenuousness of the writer:—"Dear Sir, believe me, I will work hard: I intend to do ten years' work in five years; and, after that five years, if you live, then I will come and see you; and, if you be in glory before that my coming, then I will not come to England, but I will come to see you in glory. Amen. God be with you, and with your family, because, when I rejoice, you was rejoice with me; when I laugh, you did laugh the same time with me; when I question you, you did answer me for all: for these your grand glorious manner, I could not keep myself, because so heavy, when I had to leave you. Sir, I will try to be Englishman long as I live; and, if any try to make me Singha-lese man, that I not like."

From Adam Munhi Rat'hana, Dr. Clarke received a letter, on his arrival at Ceylon. It was dated Colombo, Dec. 19, 1821, and the following is an extract:—"Since we sailed from England, we have every Sunday read prayers, and sometimes had a sermon; every morning and evening we have met in Sir Richard Ottley's cabin to read the Bible and pray: indeed, sometimes, bless God, some of the other passengers have joined. We have three Sundays had the Lord's Supper: indeed my mind sometimes rejoice concerning my soul. Every day, Judge Ottley

\* Dr. Clarke also presented each of them with a copy of his Commentary on the Scriptures.



order us to go to him, for our improvement; indeed, by his teaching, we have got great knowledge: also, he is very kind to us. Your book teaches us great knowledge; he talks to us out of it, and my mind is greatly satisfied with him all the time. I now better understand what you wrote to us in your little book,\* and I am now sorrowful in my mind, when I read your excellent teaching, seeing my great danger of everlasting death; but I have often, after reading, much satisfaction in my mind. You have done great kindness to me, and I feel much as I can for your sake. On the 30th of October we arrived at Colombo; the Governor very kind to me, and put me under Rev. Dr. S——, who came from England, colonial chaplain. With him I study Christian religion, and I hope in a very short time I will be able to preach the salvation of the Lord Jesus Christ. When I was with you, I told you I wish to have some power to preach the Gospel to Heathen people. My wish, I thank God, he was done for me; and I have now exceeding happiness in receiving this great blessing, and in seeing my welfare in this respect. My dear father, I will never forget you: you cut me some of your hair; and, when I think of you, I take it in my hand, and, seeing that, my mind is full of sorrow, wanting you. Hereafter I hope you send me your likeness; what you have done for me makes me feel highly, and my daily prayer is for you and your family."

One of these interesting persons now fills an important office under Government, and the other is a licensed teacher in the Church Establishment.

\* The book here referred to is the *Clavis Biblica*, by Dr. Clarke. His earnest desire for the due instruction of his two pupils caused him to compile it solely for their use, though it was published in 1820. In the preface, we have a short account of the circumstances under which the Buddhist priests came over to this country, and were received under the author's roof. The tract was compiled, in the expectation of the return of these persons to their native country, and embodies in a system the instructions they had received while in this. It was written "that they might be able at all times to have recourse to them, and be the better qualified to speak with their enemies in the gate;" and their indefatigable preceptor actually "made a copy for each to take with him on his journey." This little work is prefaced by a remarkably affectionate letter addressed to them, in the course of which Dr. Clarke says, "I know that it is your present purpose to announce to the heathen in your own country, and in Continental India, the Gospel of the grace of God," and then proceeds to lay down some excellent maxims for the regulation of their conduct.

## CHAPTER XII.

*Dr. Clarke retires from the Record Commission—Visits Cornwall—Attack of Illness—Accident at St. Austell—Letter to the Rev. Robert Newstead—Death of Mrs. Butterworth—Dr. Clarke attempts to procure the Reception of the Address of the Conference to George IV. on his Accession on the Throne—His projected Life of the Rev. J. Wesley—His Lives of the Wesley Family—Visits Ireland—Interesting Scene—The Scene of Dr. Clarke's Boyhood—Fête at Millbrook on the Coronation of George IV.—Dr. Clarke is elected M.R.I.A.—Visits Epworth—Letter to his youngest son—Meeting of his Family at Millbrook—His Condescension to the Young—His Intercourse with H.R.H. the Duke of Sussex—Loses some of his older Friends.*

THE reader is already aware, that, while engaged in the labours of the Record Commission which have been imperfectly described in a previous chapter, Dr. Clarke's health was so much injured that he found it necessary to retire from London into the country. They alone were quite sufficient to overwhelm any man; but they formed only one part of the various avocations in which Dr. Clarke was engaged. He was simultaneously occupied with his Commentary, with ministerial duties, with attendance in the committee meetings of the Bible Society, and, in short, with numerous concerns, that drew upon his time, and conspired to exhaust his strength. Such was the value set upon his talents and his industry, that, though the distance of his residence from the press, and the seat of his Government employment, actuated him on three different occasions to send in his resignation to the Commissioners, they as often refused to accept it. But, when at length they found, that, owing to his removal from London, he could not carry on the work without many interruptions, his desire to retire was acceded to; and accordingly, at a Board of the Commission, bearing date the 24th of March, 1819, the duties which he had been performing were transferred to their Secretary. We find, from a note by Dr. Clarke, that almost all the operations under that Commission were closed at the date just mentioned, and that he had acted under it, from March, 1808, till that time.

Three days before he was released from his arduous task, he received a letter from Lord Colchester (the then late Speaker), in which the writer observes, "You have and ever have had, through your long and successful labours under the Record Commission, my entire confidence and approbation."

The following extract from a document, dated March 30,

1819, will show what were his own feelings on this occasion:—“Here I register my thanks to God, the fountain of wisdom and goodness, who has enabled me to conduct this most difficult and delicate work for ten years, with credit to myself and satisfaction to his Majesty’s Government. During that time, I have been required to solve many difficult questions, and illustrate many obscurities; in none of which have I ever failed, though the subjects were such as were by no means familiar to me, having had little of an antiquarian, and nothing of a forensic, education. I began the work with extreme reluctance, and did everything I could to avoid the employment; but was obliged to yield to the wishes of some persons high in power, who had in vain, for seven years, endeavoured to find some person to undertake the task.”

In the autumn of 1819, Dr. Clarke took a journey into Cornwall, for the purpose of preaching, and visiting his aged friend, Mr. Mabyn. Mr. Comer, of Liverpool, accompanied him. When they had reached Bristol, Dr. Clarke was attacked by his spasmodic complaint, with such severity, that, as he informed Mrs. Clarke, he “longed, intensely longed, for death in any shape or form.” On recovering, he proceeded on his way.

The following extract from his journal, addressed to his wife, is exceedingly characteristic:—“I write this, my dear Mary, in a situation that would make your soul freeze with horror: it is on the last projecting point of rock of the Land’s End, upwards of 200 feet perpendicular above the sea, which is raging and roaring most tremendously. There is not one inch of land from the place on which my feet rest, to the vast American continent! This is the place, though probably not so far advanced on the tremendous cliff, where Charles Wesley composed those fine lines—

‘Lo, on a narrow neck of land,  
‘Twixt two unbounded seas I stand,’ &c.

The point of rock itself is about three feet broad at its termination; and the fearless adventurer will here place his foot, in order to be able to say, that he has been on the uttermost inch of land in the British Empire westward; and on this spot the foot of your husband now rests, while he writes the following verse in the same hymn.” Having added the verse, the adventurer prudently subjoins:—“I shall reserve the rest of my paper to be filled up in less perilous circumstances.”\*

\* The reader remembers the story of the gold and silver shield. Dr. Clarke records a case that would admit of a similar dispute:—“I am now in Sennan, a small town on the Land’s End. On the sign of the inn, as you come from the Land’s End, are these words—‘The first Inn in England;’ and on the reverse are the following—‘The last Inn in England.’”



After relating a number of preachings, in quick succession, Dr. Clarke says:—"You will inquire how I have stood so much work? I have not stood it, for it has nearly killed me: I have almost totally lost my appetite, am constantly feverish, and afflicted with a dry mouth: my strength is prostrated. All these consequences I foresaw; but I found I must either go through all this labour, or have instantly left the county." The Cornish, it seems, were not less selfish than the Irish; and he certainly could not apply to himself the proverb that denies honour to a prophet in his own country.

But, on one occasion, the eager crowd endangered themselves, as well as their preacher. "When I was about to take my text," observes the Doctor, concerning the newly enlarged chapel at St. Austell, "the gallery gave way: the timbers fairly came out of the walls, yet it did not fall down; but the confusion was awful. I was close to the gallery, and distinctly saw the peril; and, had it come down, I knew I must have been the first victim; but at least two hundred others would also have been killed. I stood in my place; for, had I moved, universal terror would have taken place, and many must have fallen victims to an impetuous rush out. The chapel was soon nearly emptied, and no one was hurt. Many came back again, and I preached; but I knew not, till the end of the service, all the miracle it required to save us! Then it was found, that, owing to the pressure in the gallery, the timbers, being too short, had started out from the walls two feet; and the gallery actually shook to its centre, having nothing but its pillars to support it. Our son John, being beneath, could see this plainer than I could at the time; and he saw also, that, if it fell, he must be killed if he kept his place, which was immediately before the pulpit; but, as he knew his father must be the first victim, he resolutely kept his situation, expecting eternity every moment. But enough of this: it makes one's blood run chill. This is the last crowd I ever wish to see."

In April, 1820, Dr. Clarke addressed a letter to the Rev. Robert Newstead, then a missionary in Ceylon, the following portions of which illustrate his industry in the collection and the diffusion of information.

"I owe you particular thanks for your present of a patois Portuguese Hymn-book; and for your valuable communication of various facts relative to the conformity of Asiatic customs and manners with those mentioned in the Bible.

"If my friends in the East knew how much I feel obliged and gratified by such communications, and of what use they are to me in my Biblical researches, they would think that they had not employed their time uselessly, or at least their favours were not conferred on the ungrateful.

“More than twelve months ago I sent letters and little packets to, I think, all the Missionaries then in Ceylon; but as in none of the communications from your island I have heard anything from the brethren of such letters and parcels, I must conclude that they have been lost. These were but of little value, further than they were expressions of my best wishes and prayers for yourselves, and the success of your very important and arduous labours. I consider the Singhalese Mission as one of the most important we have ever established; and, from the accounts which we frequently receive, I think it has, through the especial blessing of God, succeeded beyond anything we could have anticipated at the time of its formation.

“The Baptist Missions have been greatly blessed; and their Missionaries have acquired great and well-merited fame, both in the church of God, and in the republic of letters. I think it will be no grief to them if you rival them in both; and I am sure it is what my heart most devoutly wishes. You have all got on surprisingly in your literary acquisitions. May God at all times give you greatly to excel your former selves!

“In your communications to the Missionary Committee, be ever as careful and select as you can. Send nothing but the strongest facts; nothing that you have by induction formed from promising appearances; because many of these, in every case, such is the uncertainty of the human character, prove abortive; and if, in any case, our small friends could say, ‘This statement is not strictly correct,’ we should more than blush.

“I have lately drawn up a small piece for the benefit of the two Buddhist Priests who have been for some time under my care. If I can get a copy of this piece transcribed in time I will send it to you; and if you and the brethren should think that it would be profitable to print it, you are at liberty so to do.\* I think the principles are the best work for the size I ever made.

“I shall be at all times glad to hear from you and the brethren. Your gleanings will be a golden harvest to me. Anything on the manners, customs, local peculiarities, the theology, mythology, religious rites and ceremonies, of the natives of your island, or the continent, will be very acceptable. As I am very fond of mineralogy, anything curious in that way will be very useful in my studies. I need not tell you, that antiquities also are a peculiar study, which, in my work on the Scriptures, has proved very beneficial.”

In April, 1820, Dr. Clarke preached in London on behalf of the Wesleyan Missions, and assisted at the anniversary services of the Society.

\* It was speedily afterwards translated into the Singhalese language, and published at the Mission Press at Colombo.

In June, 1820, Dr. Clarke was called upon to sympathise with Mr. Butterworth in the loss which he had sustained by the death of his wife, of whose character and conduct an opinion may be formed from the following extract of a letter, addressed by the former to his bereaved relative:—"Her steady piety to God, her unwearied diligence in the means of grace, her incessant practical godliness, her continual labours of love among the poor of Christ's flock, and the indigent in general; her sound judgment; her great prudence and discretion, connected with her many domestic virtues;—gave me, and all her friends, the strongest evidence of the soundness of her mind and the excellence of her heart; both of which were directed, refined, and managed, by the grace and energy of the Spirit of her Lord; and, while they illustrated, gave the fullest proof, of the purity and supereminence of that creed which she learned from the Bible, and which was interwoven with every fibre of her heart. It was her own boast that she was a Methodist, and it was the boast of that part of the Church of Christ with which she was connected, that she was a sound one, faithful to her God, to his word, and to his people. Her name, her zeal, and her labours of love, veiled as much as possible from the public eye by her modesty and humility, will long live in the recollection and hearts of many; and will never be blotted out of that register, where, 'I was hungry, and ye gave me meat; naked, and ye clothed me; sick, and ye visited me,' is entered as the evidence of the incorruptible faith of every genuine son and daughter of God Almighty."

The year 1820 was that in which George IV. succeeded to the throne.\* The Wesleyan-Methodist Conference had no sooner

\* Dr. Clarke relates the following anecdote of George III., which he had from high authority:—"His late Majesty, George the Third, was very fond of children: often, in his walks both about Windsor and St. James's Park, he would stop when he saw an interesting child, and speak kindly and affectionately to it, give it some little toy or sweetmeat, and often a piece of money. One day, observing a little lad about four years old, who seemed to have strayed away from his fellows, he addressed him; and, finding him intelligent for his age, he took him by the hand, and led him towards the palace, the child nothing loth. He brought the little fellow into the Queen's apartment, and presented him to her, with 'Here, Queen, here is a very nice little boy, that I have picked up in my walk;' and then, addressing the lad, 'That's the Queen, my dear; bow to her.' A chair was immediately brought, the little fellow was seated on it, and in a trice some sweetmeats and fruit were laid before him. Little master felt himself quite at home, ate freely, and endeavoured to answer every question that was put to him. And when he had well eaten, it was suggested, that, as the child might be missed, and cause anxiety in the family, it would be best to restore him to his play-ground. Before he was removed from his chair, the King took out a new guinea, and placed it before him, saying, 'Here, my



assembled at Liverpool, in July of that year, than it came to the resolution of presenting an address to his Majesty, and Dr. Clarke was appointed to correspond with Lord Sidmouth, the Home Secretary, concerning the mode and time of its presentation. After commending, in high terms, the loyalty of his brethren, the Doctor proceeds to say:—"As they find that a deputation from the three denominations of Dissenters, has been condescendingly received by his Majesty, these ministers, as not ranking under any of those denominations, standing nearer to the Established Church than any of the others, holding, without exception, all her doctrines, venerating her authority, and using her religious service, and, consequently, in their apprehension, not justly denominated Dissenters, in any legal sense of the term, humbly wish to be received also by deputation, as they cannot for a moment yield, in loyalty and affectionate attachment to the Throne, to any of those who have been thus honoured." From his lordship's reply, it appears that the Conference were not considered worthy of the honour of approaching the Throne. He stated, indeed, that the address might be presented by a deputation, or by an individual, at a levee; but he immediately added, "Many months, however, are likely to elapse before a levee will be held. If it should be the wish,

dear, is a pretty thing which I will give you.' The child looked at it for some time, and then with his finger pushed it away on the table, saying, 'I don't know it—I won't have it;' and looked indifferently over the table. The King said, 'Well, my dear, if you won't have this, what will you have? Come, tell me what you'll have, and I will give it to you.' There were several papers of a very important nature then lying on the table, which had lately been brought into the royal apartment: the child, looking earnestly at one, said, 'I'll have that pretty picture,' and put his hand towards it. The King looked confounded, and hesitated; the Queen, for a time, was equally surprised; but she first broke silence (the child having then his 'pretty picture' in his hand, which was no other than a new bank note for a very large amount), and said, 'He must have it; your Majesty's word is passed; your royal promise cannot be recalled.' The King with great good humour assented, with 'Yes, yes, he shall have it.' A faithful domestic was called, the child delivered to him, with the injunction to take him back to the park, find out his playmates or nurse, and follow their directions, till he should find the dwelling and parents of the child—nothing of either being known to his Majesty or his domestics. The servant was successful, delivered the child and his pretty picture to the astonished father and mother, returned, and gave such an account to the royal pair, as satisfied them, that, while his Majesty had 'sworn to his own hurt,' and would not change, a wise Providence had directed the whole transaction. The story, adds the Doctor, was well known in the royal family; but there is reason to think the family of the child was never mentioned; for I could learn no more of this singular history, than the facts, the substance of which is before the reader. I well know that George the Third feared God, and held his own word sacred; nothing could induce him to change his purpose, when he believed he was right."

which I presume it is, that the address should be presented with as little delay as possible, that object will be obtained by transmitting it to me ; in which case, I will take the earliest opportunity of laying it before his Majesty, and causing the insertion of it in the *London Gazette*." On this occasion, Lord Sidmouth remarked concerning the Wesleyan Methodists, that he "knew their influence to be extensive." We are willing to believe that he derived his knowledge rather from the effective opposition which they made to his infamous bill in 1811, than from the highly-coloured pictures which Dr. Clarke, though a Whig, was in the habit of painting concerning their loyalty to the King, and their devotion to the Government, of which Lord Sidmouth was not the least unpopular member.

In the autumn of this year Dr. Clarke gave the following frank piece of counsel to T. R., a brother who was fond of rhyming: "What you have sent me is certainly far beyond anything *I* could write ; but could *I* even write as well as you have done, I am sure I could not gain the consent of my judgment to publish unless I could write ten times better."

At the request of the Conference of 1820, Dr. Clarke engaged to write a Life of the Rev. John Wesley, and immediately began to collect materials for the purpose. But it did not fall to his lot to finish the work, for which he had made large preparations, and which his industrious researches and intimate knowledge of Mr. Wesley, during the last few years of his life, would, doubtless, have rendered highly interesting and instructive. Mr. Henry Moore was too tenacious of the honour of being Mr. Wesley's biographer, to give up the documents which he possessed, and which comprised many that were deemed essential to the work. From the following letter on the subject addressed to Mr. Blanshard, the Conference Book-steward, it may be inferred that Dr. Clarke was discouraged as much by the apathy of his brethren in general as by the unwillingness of Mr. Moore, when put to the test, to relinquish possession of his own materials :—

"*London, March 16, 1821.*

"My dear Brother,

"You no doubt recollect that, at the last Conference, I was requested to draw up a Life of our venerable founder, incorporating with what had been done by Messrs. Coke and Moore many important additional materials relative to the Wesley family, in my own possession ; besides others, that, by means of the preachers, and different friends in the kingdom, might be collected. I was willing to attempt this work, as I found that Mr. Moore, than whom no man in the Connexion knew Mr. Wesley better, was ready to afford me any assistance in his power. I

then proposed to the President and Conference, that the preachers should be requested to collect all the authentic, original anecdotes relative to Mr. Wesley, and to what is called original Methodism, in their power, and to confer with as many of our aged friends as possible, in their different circuits, for what they might be able to furnish on these heads. And I requested also that this might be done with all speed, as this source of evidence must soon be dried up by the hand of death, which had already destroyed nearly the whole of those preachers and members who had been acquainted with the founder of our societies, or who had witnessed the introduction of Methodism into the principal towns and cities in the kingdom, to which Mr. Wesley's attention was first providentially directed, and where many singular interpositions of the Divine hand guided and marked his apostolic labours. In addition to all this, I requested that if any of the preachers had made one of the works of this singular and extraordinary man his particular study, and had formed any analysis or critical outline of the work, and of the circumstances in which it was written, or the opposition he met with, to which it owed its origin, he would have the goodness to communicate this also : as a critical examination of Mr. Wesley's Works, and the controversies in which he was engaged, should form a part of the work I was requested to undertake, and at my time of life, (three-score years) with the various other avocations on my hand, would scarcely be expected to be performed by myself alone.

"After Conference, I began to feel considerable anxiety, in waiting for the solicited communications ; as I knew it would be useless to attempt to arrange the materials in my hands, till I had that information which, I well knew, the inquiries above-mentioned would elicit. It is with considerable regret that I am obliged to state, that to this hour, I have not received one communication from any preacher or member of the Connexion on the above points. I have, indeed, to acknowledge, and I do it with a strong feeling of gratitude, that a venerable Clergyman,\* who never had any other connexion with Mr. Wesley, than that which one Christian Minister should have with another, has, without hesitation, on hearing of this projected Work, furnished me with a valuable correspondence that passed between himself and Mr. Wesley, and several invaluable particulars relative to Mr. Wesley's parents, &c., which had been derived from the most authentic sources. Should I be spared to do this work, the communications of this venerable man shall be acknowledged in their proper place, and his name will pass down the current of time, associated with his, of whose eminence, labours, and success, he has formed so high and so just an estimate.

\* The Rev. Thomas Steadman, Rector of St. Chad's, near Shrewsbury.



"The object of this letter is to solicit the preachers and others to communicate, as soon as possible, any materials they have been able to collect, distinguishing times, places, and dates, as accurately as possible, and send them directed to me, Millbrook, Prescott, or bring them to the ensuing Conference.\*

"I am, my dear brother, yours affectionately,  
"ADAM CLARKE."

In the following year, Dr. Clarke turned his collections to excellent account in his *Lives of the Wesley Family*, and Mr. Moore published a much-enriched edition of the *Life of the Rev. John Wesley*, which he had formerly written in conjunction with Dr. Coke. And here let us admire the magnanimity of Dr. Clarke. Instead of endeavouring to depreciate the work of Mr. Moore, he vindicated his fitness for the task he had undertaken, against the sneers of a critic in the *Wesleyan-Methodist Magazine*, who had insinuated, that, notwithstanding the information which he possessed, he was not capable of producing a "Standard Life." "There are only two alive," said Dr. Clarke, in reference to these circumstances, "who had the high privilege of an intimate acquaintance with Mr. Wesley—the Rev. Henry Moore and Adam Clarke; as he long knew Mr. Wesley, he is every

\* The following occurs as a note in Mr. Everett's edition of Dr. Clarke's *Miscellaneous Works*. The pledge contained in the concluding sentences, though given in 1839, is still unredeemed:—

"Though Dr. Clarke was prevented from accomplishing the wish of the Wesleyan Conference, to write a full *Life of Mr. Wesley*, and though deeply impressed with the magnitude of the work, he still contemplated a character of him, and publishing that character, if not separately, at least in the pages of the '*Wesley Family*.' To a friend he observes, in his private correspondence, so late as 1829, 'I think I will endeavour to give a *Sketch of Mr. J. Wesley's Life*, with some anecdotes and a proper character, so that he shall have some justice done to him, and not abandon him to the scurrility of such persons as Lord John Russell, who glean their henbane from such lives as the apostate Nightingale. By this, the new edition of the *Wesley Family* will make two good 8vo vols.' In another letter, he remarks, Dec. 7, 1831, only about nine months before his death:—"No man out of heaven is capable of writing *Mr. Wesley's Life*, who had not an intimate acquaintance with him. I lay in his bosom; and perhaps the world, or rather the church, may find, when Adam Clarke is no more among men, that John Wesley is not left without a proper notice of the rare excellences in his *Life*, by one whom he affectionately loved, and who valued him more than he does any archangel of God.' On another occasion, he observes, 'The name Wesley, to me, is sacred. I rejoice in it more than in my own.' Fortunately for the church at large, and the Wesleyan body in particular, many of the Doctor's remarks on Mr. Wesley's character, his interviews with him and anecdotes of him, have been preserved, and will be embodied in a forthcoming *Memoir of himself*, as they dropped from the lips—vivid and bright, when in the midst of animated discourse, and under the influence of cheerful, hallowed feeling."

way qualified to write a 'Standard Life.' For a man who has never seen, and never known, Mr. Wesley, nor seen nor felt the spirit or the *modus operandi* of original Methodism, to write a Standard Life of that extraordinary man for the Methodists, would be a strange work, however wise and clever the writer might be." The Founder of Methodism has had many biographers, who have their several excellences and defects. Mr. Moore stands pre-eminent for information; but his book is not sufficiently condensed; and, indeed, there is yet an opening, with deference to Dr. Clarke, for some skilful pen, at once just and impartial, to give to the world a fair and ample history of the great Reformer of the eighteenth century. Little can be added to the facts already known; but, by one who would be as far from charging Mr. Wesley with interested ambition, as from attributing to him infallibility, the history of his life might be more faithfully sketched than it ever yet has been.

In the month of June, 1821, Dr. Clarke again visited his native country, in company with several friends. Soon after his arrival in Dublin, he opened the new Wesleyan-Methodist chapel, in Lower Abbey-street, the collection for which amounted to £140. Several of the nobility and gentry were among his hearers.

On the road to Coleraine, Dr. Clarke met with the following interesting occurrence:—"Curiosity led me to step into one of the cabins. It was a small one, where I saw nine persons, chiefly young women, spinning, and one reeling the produce of their labour. There was a bed in the place, in which a young lad lay of about fourteen years of age, who had received a hurt in his ankle several weeks before, and was still confined to his bed. On asking them if they all belonged to one family, I was answered 'No.' One who spoke for the rest, said, 'We are only neighbours of this poor woman: her son has got a hurt several weeks ago, by which he has been unable to work: our neighbour being distressed, and getting behindhand, we have agreed to give her a day's work.' They were all spinning as hard as they could, in order to make the most possible profit for the poor family by their day's work. There was not one of the nine, who did not herself appear to be in the most abject poverty; and they now conjoined their labours to relieve one who was only more miserable than themselves. This was the finest specimen of philanthropy I had ever seen! To witness this sight,—the poor labouring for, and in order to relieve, the poor, and those to whose poverty was added affliction,—read me a lesson of deep instruction: all was voluntary, all was done cheerfully; and, as the day was dedicated to the relief of deep distress, they endeavoured to make the most of their charity, by labouring with all their might.

Myself and companions said, 'Verily, these shall not lose their reward:' we, therefore, gave them each a piece of silver, equal to double what they could have obtained by their day's labour at home."

During this journey, he designed to visit the grove and neighbourhood where his father had formerly lived, and where he expected to see some of his old schoolfellows; but, upon inquiry, he found they were all dead, but two, who were removed to another part of the country. In Garvagh, he found one class-fellow, Wm. Church, Esq., whom he visited, and from him got information concerning most of the rest. One had married unfortunately, and was gone to America: another, and another, were dead: one was killed in a quarrel: a fourth, wearied out with a perverse and an iniquitous wife, took poison, and ended his days. The schoolhouse had been pulled down, and entirely destroyed. He proceeded to Maghera, near which town was situated the house in which he had his first conscious existence; but what was his disappointment, when he found it razed to the ground, excepting a small portion of the wall, just enough to indicate that a building had once been there. "My friend, Mr. Holcroft," he observes, "took a sketch of what remained, and a few bearings of the scenery." A drawing of the birth-place of Adam Clarke would be an object of no common interest.

After a fortnight's absence, Dr. Clarke returned to Millbrook, and pursued his biblical labours with renewed vigour. His studies were sometimes broken in upon by visitors, and an extensive correspondence consumed much of his time.

The delight which he took in promoting the comfort of his fellow-creatures, will be seen in the following pleasing picture of a fête which he gave on occasion of the coronation of George IV.:—"We brought all our tenants together, even to the least of their young children; and gave them a dinner. They ate a world of beef, pies, pudding, and cheese, besides half-a-bushel of currants and cherries. To all our workpeople I also gave a holiday, and paid each man his day's wages; and, when all was over, I gave every child a penny—all above eight years old, a sixpence—and to every grown person, a shilling. We sang and prayed, and afterwards I dismissed them. They were as happy as they could be. Our Union Jack was flying all day. At sunset we struck our flag; and heartily prayed, morning, noon, and night, for the King."

On the 13th of July, 1821, Dr. Clarke was elected a member of the Royal Irish Academy,—an honour peculiarly agreeable to his feelings, as it proceeded from his own countrymen.

In the autumn of this year, Dr. Clarke yielded to the earnest solicitations of the Methodists of Epworth, in Lincolnshire, that



he would go and preach for their chapel ; and, as it was especially endeared to him as the birth-place of the great Founder of Methodism, he the more readily assented to their request. In the account of this visit which he gave to his youngest daughter, we find the following description of the rectory :—"I trod the ground with reverence, and with strong feelings of religious gratification. Mr. Nelson (the incumbent) led us into every room and apartment of the house, up and down. I was greatly delighted. The house is a large plain mansion, built of brick, canted, roofed, and tiled. I even looked out upon the leads. It is a complete old-fashioned family house, and very well suited for nineteen children. The attic floor is entirely from end to end of the whole building. The floor itself is terraced, evidently designed for a repository of the tithe corn, and where it would be preserved cool and safe. We then proceeded to the church : this revived my reverential feelings : it is simple, very plain and clean. I went to the Communion Table, which is the same as in Mr. Wesley's time ; and I ascended the pulpit ; and, while kneeling on the bass, pronounced to all that were below, these words, 'He that believeth on the Son of God, hath the witness in himself.' Having looked a little about on all things, we went into the church-yard to see a sycamore tree, which was planted by the hand of old Samuel Wesley. I brought away a piece of the outer bark. I have got a pair of fire-tongs, which belonged to old Mr. Samuel Wesley, and which were bought at the family sale : there is also an old clock, which, I rather think, I shall have, and for which I left a commission."

In describing his homeward journey from Epworth, he says, "We had no road for upwards of forty miles, but travelled through fields of corn, wheat, rye, potatoes, barley, and turnips, often crushing them under our wheels. In all my travels, I never saw anything like this : I feared we were trespassing ; but the drivers assured us there was no other road."

About this time, we find a letter addressed to his youngest son, who was then pursuing his studies at Cambridge. It displays Dr. Clarke's extreme partiality for Oriental literature, for which, however, reasons are assigned. "I consider Persian and Arabic, as opening more sources of information than any other languages in the universe. All that remains of Greece and Rome, which is really worthy of being known, has been published either in English or French. There is no storehouse there to be unlocked ; and, when a man understands Greek and Latin well enough to relish the beauties of the poets and historians in those languages, I think the hair-splitting business of verbal criticism on Greek and Latin words, on mending and measures of corrupt readings, will amount to extremely little in the sum of human knowledge. The Persian

and Arabic contain immense treasures yet unlocked, and will pay interest of ten thousand per cent. to those who labour in their acquisition. I say, then, avail yourself of Professor Lee's assistance, and remember an Arabic proverb:—"Partial knowledge is better than total ignorance: he that cannot acquire all that he would, should be careful to get all that he can." This is somewhat at variance with Pope's "A little learning is a dangerous thing."

In November, 1821, Dr. Clarke conceived a strong desire to meet all the members of his family, which, indeed, he had often proposed before. The following extract from a letter on the subject, may stand for a description of this interesting re-union, as it actually took place:—"As common sense would dictate, that, in all probability, it would be the last time that we should thus meet, I should earnestly wish that some solemn act should stamp the meeting. I do not mean that we should meet in gloom. No, I will be as cheerful, and as happy, with you as I can be; but I wish us all to act like a patriarchal family of old, *et cum Deo inire fœdus*: to make a covenant with God, which shall put us all in an especial manner under his protection. What should this covenant be? A very simple service, yet one on which my whole heart is bent;—that we all receive the Sacrament of the Lord's Supper together. I have thought much of this lately, especially since I wrote the closing scene of old Samuel Wesley's Life. When *in extremis*, he ordered all his family to gather round his bed, and receive the Sacrament with him, using our Lord's words, 'With desire have I desired to eat this last passover with you before I die.' Now, we could all go together to the church, and get the clergyman to deliver it to us. This would be the happiest day of my earthly existence; and I have no doubt that God would crown it with an especial blessing, and would from that hour take you all into his more especial care and protection. There is a mighty availableness in this kind of covenant-making: whatever, and whosoever, is thus given to God, he interests himself in reference toward for ever: it is his own way, and this is one grand and especial use of the Lord's Supper."

The following letter to the Rev. Thomas Smith is highly characteristic of Dr. Clarke's considerate kindness towards his friends:—

"Millbrook, 1821.

"My dear Brother Smith,

"Ever since I knew you, I took an interest in your welfare, and am only sorry it never was in my power to promote it as I could have wished.

"You have been several times under my roof, and never with-

out a most cordial welcome ; we feel ourselves privileged in your company, and are the more glad to see you, because you have been so kind as to say you are always happy at our house : return then as often as you can, to get any cheering that we can give you. You want society ; not the society of *propria quæ maribus* men ; these will do you no good.

“You are apt to get into a state of mind too depressed for your comfort ; I have observed this, and have often endeavoured, when you were not conscious of my motive, to rally you out of it by sometimes a phillipic against your particular tenets, for which, in one sense, I cared nothing but merely to rouse you, and get your mind into a habit of cheerful thinking. Indeed, I wish you better situated ; you should have a place in the country, and a garden to cultivate. I hope God will make your way plain, and while you acknowledge him in all your ways, he will surely direct your steps. I am as little for trifling in religion as any man, and a religious trifler I abominate ; but still I must say, religious melancholy is an awful lot. May God ever save you and me from either of these states !

“Your affectionate friend and brother,

“ADAM CLARKE.”

In another letter to Mr. Smith, is this further proof of liberality, conjoined with firmness of opinion :—“I always felt you as one of my family ; and even the difference of creed could not for a moment lessen you in the sight of my soul, nor the feelings of my heart. In a few hours, I shall have the happiness to proclaim this Christ to a multitude who will rejoice to hear, that, in due time, his having died for all is testified to them : away with all limiting principles. Selah.”

In March, 1822, we meet with a pleasing instance of Dr. Clarke’s condescension, in a letter which, though addressed to of his sons-in-law, was evidently designed for the perusal of his grandson :—

“*Millbrook, March 19, 1822.*

“Dear James,

“Is the last son like the two former ? If so, be thankful : if it please God, I wish you fifty such ; for of such good and noble things you cannot have too many. I never wished for boy or girl in my life ; they came, and we took great care of them, and you got one of the best. Had it been different, I believe we should have been equally content ; whatever sort comes is that which is most needed.

“Tell Addy that the gooseberries are now shaped on the trees, and he shall have plenty ; and I received yesterday home from Liverpool, a good large paper of figs and raisins for him. Be-



sides, tell him I have got Buonaparte new-painted, and his poor head mended; and he now looks very noble indeed. A red-breast comes to the window several times in the day, to get a piece of bread and cheese, of which he is very fond, and he sings very well for it. When he finds me up before day, as soon as I come out into the garden, he gives me a song, and I call him Pretty Bobby, and he hops about from bush to bush after me.

“The monkeys also are well, but they broke loose the other day and got to Peggy’s and Ellen’s tea-chest and sugar-basin. The tea they smelt at, and threw it about, not thinking it good either for man or beast, but they ate up all the sugar; and the sugar-basin being a shabby one, they did not think it worth one farthing, and therefore threw it down upon the stones, and broke it all to pieces. But tell Adam also, that I have now tied them up, so that they cannot get loose, and shall not be able to scratch Adam when he comes.

“Ever yours affectionately,

“ADAM CLARKE.”

As further illustrative of Dr. Clarke’s condescension to children, and his wish to please them, we shall insert here, in connexion with the foregoing, another of his letters to the same little grandson, written three years afterwards, and accompanied by a present of stuffed foreign birds.

“*Haydon-hall, Nov. 8, 1825.*

“My dear little Grandson,

“Your father and mother tell me that you are fond of birds, especially pretty little birds that have pretty feathers—blue, green, yellow, red, fine glossy black, and fair lily white, with nice bills and beautiful legs; but your Mamma tells me that you have but one such bird; what a pity, when you love it so well, and would take great care of others also, if you had them! Well, my dear Adam, I have very many beautiful birds, which have been sent me from countries very far off, and they were sent me by very good people who love me, and I will give some of them to you, Adam, because I love you. Now, my dear Adam, I much like these little birds. Is it because they have very beautiful feathers, and beaks, and legs? or that because when they were alive they sang so delightfully, ran so fast, and flew so swiftly? All this indeed I love, but I love them most because it was the same good God who made them that made myself; and he who feeds me feeds them also, and takes care of them; and he made them beautiful, that you, and I, and all people, might be pleased with their fine feathers and sweet singing. Now, a man who has a great deal of money, may go to places

where people sing for money, or have music in their house, such as your dear Cecilia plays; but there are a great many poor people in the world who have scarcely money enough to buy bread when they are hungry, or clothes to keep them warm in the cold weather. Now, my dear, these cannot hire people to sing, nor can they have music in their houses like your Mamma; yet they love to hear music; so would it not be a pity that they should not have some also? See, then, why the good God who made you formed so many fine birds with such sweet voices to sing the sweetest songs; these are the poor man's music; they sing to him for nothing! they do not even ask a crumb of bread from the poor man; and when he is going to work in the morning they sing to encourage him; and when he is returning home in the evening very weary, because he has worked very hard, then they sing again that he may be pleased and not grieve nor fret. Now is not God very good for making these pretty little musicians to encourage and comfort the poor labouring man? And will you not then love this God who made them for so kind a purpose?

"Now you must know, Adam, that I am very fond of these nice little birds; and often take crumbs of bread and scatter them under the windows, that they may come and peck them up; and once I put a stick in the ground before the parlour window, with a cross-stick on the top of it, just like your letter T, that you have been learning in your A B C, and often would I lift up the window and cry, 'Bobby, Bobby,' and the sweet red-breast, so soon as he could hear my voice, would fly near the window, and sit on the cross-stick; then I left the crumbs and bits of cheese, of which they are very fond, upon the ledge of the window, and when I had shut down the sash, then Bobby would come and eat them all up! \* \* \* I have told you before, that I love little birds; yes, I love them even when they are dead; and I get their skins stuffed, and made look just as if the birds were alive. Now I send you several of these beautiful stuffed birds, and they shall be your own, and you must take care of them, and keep them for the sake of

"Your loving and affectionate grandfather,

"ADAM CLARKE.

"To Adam Clarke Smith."

Dr. Clarke visited London in May, 1822, to take part in the annual sermons and public meeting connected with the Wesleyan Missionary Society; his own account of which is as follows:—"I preached at Great Queen-street, and got upwards of £78 for the Missions. On Sunday I preached again at City-road; the crowd was immense. I did what I could, and the collection

amounted to £118 16s. 6d. On my way from the chapel, a gentleman overtook me on the road, and gave me £50 for the Missions, which I did not bring into my collection, but presented it at the anniversary meeting. Mr. Butterworth presented another £105. So that, in the whole collection at the meeting, we have got this year upwards of £500."

In 1822, Dr. Clarke was honoured with the notice of the Duke of Sussex, a distinguished patron of learning and science, and himself a scholar of no mean attainments, especially in biblical literature. Bishop Walton finished his *Polyglott* during the reign of Oliver Cromwell, to whom he dedicated it in an epistle; but, the Protector dying almost immediately after it was printed, the prudent bishop suppressed that dedication, and substituted one addressed to Charles II., to whom, by the way, a volume of obscene verse would have been much more acceptable. Some, however, of the republican copies of the great work had got into circulation, and one of them descended into the possession of Dr. Clarke. To accommodate other collectors less fortunate (for such copies were much sought after), he printed four impressions of the epistle to the Protector, staining the paper to the colour of the original. He also supplied his own and other copies of the *Polyglott* with sets of titles, articles in which all the volumes but the first were strangely deficient. These bibliomaniac doings reached the ears of the Duke of Sussex, who, through his surgeon, Mr. Blair, an old friend of Dr. Clarke, applied for one of the copies of the republican dedication; and the Doctor thought himself happy in being able to accommodate his Royal Highness by sending him his only remaining copy with a set of titles. The presentation of these rarities was acknowledged by a condescending request that Dr. Clarke would "honour" the Royal Duke with a visit, when next he came to town.

Being in London in May, 1822, Dr. Clarke received a special invitation from the Duke of Sussex to dine with him at Kensington Palace. The following is his own account of his reception by that illustrious person, as given in a letter to his daughter:—"I was received by his Royal Highness in his closet, and was led by himself through his library, where he showed me several curious things, and condescended to ask me several bibliographical questions, desiring his librarian from time to time to note the answers down as 'curious and important.' The dinner came. The company was select: his Royal Highness, Dr. Parr, the highest Greek scholar in Europe, Sir Anthony Carlisle, the Rev. T. Maurice, of the British Museum, the Honourable — Gower, the Honourable Colonel Wildman, Sir Alexander Johnstone, Lord Blessington, T. J. Pettigrew, Esq., and Adam Clarke.



We sat down about seven o'clock, and dinner was over about half-past nine; after which the tables were drawn, and all retired to the Pavilion, where tea and coffee were served about eleven. At dinner I was pledged by his Royal Highness, Dr. Parr, Colonel Wildman, and others, and managed so well, having made the Honourable —— Gower, who sat at the foot of the table, my confidant, as not to drink more than two glasses of wine, though the bottles went round many times. I wished much to get away, though the conversation was to me unique, curious, and instructive, fearing your mother would be uneasy respecting my safety. I was informed I must remain till all the company had departed, which was about twelve o'clock. When they were all gone, the Duke sat down on his sofa, and beckoned me to come and sit down beside him, on his right hand; and he entered, for a considerable time, into a most familiar conversation with me. At last, a servant in the royal livery, came to me, saying, 'Sir, the carriage is in waiting.' I rose up, and his Royal Highness rose at the same time, took me affectionately by the hand, told me I must come and visit him some morning when he was alone, which time should be arranged between me and his secretary, bade me a friendly 'good night;' and I was then conducted, by the servant, to the door of the palace; where, lo and behold, one of the royal carriages was in waiting, to carry a Methodist preacher, your old weather-beaten father, to his own lodgings. Thus ended a day of singular event in the life of Adam Clarke, and which I shall ever remember with pleasing recollections."

Shortly after this Dr. Clarke, accompanied by some members of his family, repaired to a watering-place in the neighbourhood of Liverpool for the purpose of recruiting his health. A friend who was to have joined the party declined, owing, as the Doctor says, to some want of etiquette in the invitation! The following extract from a letter to one of his sons, alluding to the disappointment, must have been written under the influence of feelings which went far beyond the occasion that prompted it. It is dated from Crosby, near Liverpool, June 19, 1822.

"What pitiful bits and scraps is life composed of; and how difficult is it to sort and settle them so as to produce any consistent or tolerable whole! Poor Friendship!—it has been so kicked about in the world, that it is now become a complete cripple, and will go halting *usque ad Græcas Kalendas*. However, in all its wanderings, it is always sure of a night's lodging with us; and seems quite at home under our roof: and declares, and I suppose with sincerity, that our house is one of the very few out of which it has never been turned, and where it can always confidently expect entertainment. It and myself have never had

any misunderstanding ; and, having grown old together, we are resolved to keep on good terms. It has often interested itself in my behalf ; and, though it has frequently been unsuccessful, yet, knowing its sincerity, I have taken the good will for the successful deed, and have still kindly taken it in, with all those whom it has recommended. Some of these look well, and speak comfortably, and are full of good resolutions and professions ; but a disposition to take offence so universally prevails, that several of them take themselves off without any previous warning ; and others, after going out, linger a little at the door, and talk and look as usual : but every day I find them progressively further off, till at last the distance is such, that I cannot hear them, though they seem still to speak ; and in time they get entirely out of sight ! Nothing remains of them in our house, but the name, with a scroll, in my own handwriting, under each, ‘ When-ever thou art disposed to return, thou wilt find here the same welcome as formerly.’ ”\*

\* Dr. Clarke elsewhere thus feelingly alludes to the desertion of some of his older friends about this time :—“ I can say I never formed a friendship which I broke. My list of friends has not a blot in it. Some of them, it is true, have slunk away ; some seem to have hurried off ; and others stand at a great distance. But I have made no erasure in my list ; and, when they choose to return, it can never appear, by *re-insertion*, that they have proved false to their friend, or have been careless about him.”

## CHAPTER XIII.

*Dr. Clarke is chosen President of the London Conference—Commencement of the Shetland Mission—Dr. Clarke's successful exertions for it—Dreadful Storm at Millbrook—Dr. Clarke is elected a Member of the Geological Society of London—and of the Royal Asiatic Society—Letter to the Rev. Mr. Raby—To the Rev. Messrs. Raby and Dunn—To the Rev. Mr. Lewis—To the Rev. Mr. Wears—To Mr. Dunn—Opposition to the Shetland Mission—Dr. Clarke goes to preside at the Irish Conference—Tour through Scotland on his way—Remarks on the Poet Burns—On Nelson's Monument in Edinburgh—On the City of Edinburgh—On Family Worship in Scotland—On the Comparative Religion of Glasgow and Edinburgh—On the State of Methodism—On visiting the Scenes of his Childhood—Disturbed State of Ireland—Oppressive Private Parties—Dr. Clarke's description of the Irish Roman Catholic Peasantry—He attends the Conference at Sheffield—Opens a new Chapel—Alarming Accident—Letter to Mr. Dunn—To Mr. Lewis—To Mr. Raby.*

IN July, 1822, Dr. Clarke was chosen President of the Methodist Conference, sitting in London. This was the third time that distinction had been conferred upon him, a circumstance as yet unique in the annals of Methodism, excepting that Mr. Wesley always presided in the annual assembly of his preachers. On this occasion, the subject of the Methodist Missions in general, and of the Home Missions particularly, was much discussed, especially those of the Sister Kingdom, and of Scotland, including the Hebrides, Orkneys, &c. This discussion led to further details, in reference to the Shetland Isles, which were ascertained to be nearly destitute of spiritual instruction. The case was entered into by the late Dr. M'Allum, a preacher, and the son of a preacher, a physician of considerable skill, and an able minister of the New Testament, who died prematurely in a work to which his physical constitution was not equal. During the detail, Dr. Clarke was so deeply interested, that, immediately on its conclusion, he warmly advised that two missionaries should be sent over to the Shetland Islands. His suggestion was adopted; and the next consideration was, how were means to be provided? This difficulty was promptly overcome by his energy and influence. On his return from the Conference, he wrote strongly and importunately to Mr. Robert Scott, of Pensford; and that gentleman at once offered £100 a-year, for the support of a missionary to Shetland, and £10 towards every chapel that should be built, besides handsome donations from Mrs. Scott, and her sister, Miss Granger, of Bath, to which Mr. Scott ever added an



extra sum beyond his regularly stipulated subscription. To these handsome contributions were added others, from certain ladies, personal friends of Dr. Clarke. The preachers appointed by Conference as missionaries were Messrs. Samuel Dunn and John Raby. Previously to their setting off, at Dr. Clarke's request, they visited him at Millbrook, where he conversed with them at large on the subject of their mission, and gave them various minute directions to guide their proceedings. A Scotch gentleman, who was on a visit to Millbrook at the same time, kindly and willingly gave them letters of introduction to merchants of Edinburgh. These, on being presented, were exchanged for others to several of the principal merchants at Lerwick; and thus they gained a ready and respectable entrance upon the work which lay before them. The Conference had instructed Messrs. Raby and Dunn to correspond regularly and particularly with Dr. Clarke. Winter and summer they travelled through different parts of the mainland and several of the islands, exposed to all the inclemencies of the weather, frequently destitute of lodging, and often, for several days together, without taking off their clothes. They soon found favour in the sight of the people. The poor inhabitants flocked from all quarters, travelling many miles in all weathers, over hills, mountains, morasses, &c., ill-provided against the inclemency of the weather, and gladly standing on the ground, or sitting on the stones, heard the glad tidings of reconciliation; and, by their instrumentality, many hundreds were brought to a saving knowledge of God. The cottages became too small to hold the hearers; and, from the nature of the climate, and the Islands being almost perpetually the abode of storms, it was frequently impossible to preach out of doors. Thus places for public worship were loudly called for. In this difficulty, Dr. Clarke had once more recourse to the influence he had over individuals and the benevolent public; nor did he labour in vain. Individuals came liberally forward; wherever he went, he pleaded the cause of Shetland, and in process of time many chapels were raised. It was part of his plan not to leave the smallest debt upon any of them, nor did he ever practically deviate from this resolve.

In December, 1822, that part of the country in which Dr. Clarke lived, was visited by a dreadful storm, which did much damage, and in some instances destroyed life. Dr. Clarke wrote an account of this hurricane as it visited his dwelling, which account, though rather long, is too characteristic to be omitted: "In the evening, about eight o'clock, I went into the garden, and observed a remarkable halo about Jupiter. I came in, and mentioned it to your mother and sister. I told them that it portended a storm; for this phenomenon is not common. At half-

past nine I went into the study, and found that the mercury in the barometer had suddenly fallen from Changeable to Rain, nearly a whole inch. I then took it for granted that we should have a hurricane. Being ill of a cold, I went up to bed. About ten it began very violently, and actually rocked the bed under me. I rose and dressed myself completely, as I knew hurried-on clothes would shortly be of little use. By the time I got down to the study, I found two of the maids, a workwoman, Bill, mother, and sister, all pushing with might and main against the shutters, as the windows themselves had been stove in by the tempest. I procured boards to hold against the shutters; folded cloaks, hearth-rugs, &c., round the shivering women, and then hastened to the bed-room above the study; for by this time that window was split. I saw nothing could be done there; but I gathered some glasses, &c., out of the way, and then was obliged to abandon that room to its fate. I then returned to the study, which seemed the principal point of attack, and, with excessive exertion, succeeded in securing the shutters, by the agency of boards, shelves, and four pitchforks, stuck in different places in the shutters, and their shafts secured to the floor by strong nails. A little after twelve o'clock, a tremendous crash was heard without. We expected the chimneys had given way; and we knew not what moment we might be dashed to pieces by their fall through the roof and floors. A little before one o'clock, the mercury began to rise in the barometer; and I then announced to our poor exhausted family, that the storm would soon abate. About two its fury was lessened, but not so much as to allow any of us to leave our posts. About four some of us got to bed, the rest keeping watch all night. God preserved all our lives; but what a spectacle did daylight present! The lead on the chapel and the cottages was wrapped up like a scroll, and everywhere torn up; the privet-hedge in the garden partly rooted out of the ground; and thirteen yards of the parapet stones, in front of the roof, torn from their bases; the iron cramps, which connected them, twisted out as if they had been threads; and the stones themselves, some one hundred, and some two hundred, pounds' weight each, laid separately flat on the slates of the roof of the house. Seven yards of the same parapet, at the lower end of the house, were taken off by the same blast, and dashed into the orchard, some of which had, by their weight, and the force of their fall, sunk into the earth a foot deep. Had the stones in the front made their way through the roof, as they were exactly above our heads, where we were endeavouring to secure the study window, to keep the house from being blown up, then your mother, sister, the maids, Bill, the needlewoman, and myself, must have infallibly been dashed to pieces, as it was exactly over

our heads. Glory be to God for an escape so signal ! This was the crash we heard. Had we known what it was, what would have been our dismay and expectation !”

On the 4th of January, 1823, Dr. Clarke was elected a member of the Geological Society of London ; and, in the following month, he became an original member of the Royal Asiatic Society, at the instance of his friend, Sir Alexander Johnstone, the founder.

In a letter to Mr. Raby, dated Feb. 4, 1823, occur some excellent directions for the missionaries to Shetland.

“By all means form societies\* in every place you preach, if possible. You remember what our Large Minutes say on the subject ; that ‘where we preach often without doing this, our seed has been sown by the way side.’ If you can get but half-a-dozen to meet in a place, on our rules, form them into a class ; and show everywhere, the great advantages of this ; and this is what is meant in that article of the Apostles’ Creed, ‘I believe in the communion of saints.’ It does not mean receiving the Lord’s Supper together ; nor can any persons be said to enjoy the communion of saints, who have no other spiritual intercourse with each other than that which they have in public ordinances.

\* Three years afterwards, in writing to another of the Shetland missionaries, the Doctor says, “From long experience, I know the propriety of Mr. Wesley’s advice to the preachers : ‘Establish class-meetings, and form societies, wherever you preach, and have attentive hearers. Long experience shows the necessity of this ; for wherever we have preached without doing so, the word has been like seed sown by the way-side.’ It was by this means we have been enabled to establish permanent and holy churches over the world. Mr. Wesley saw the necessity of this from the beginning. Mr. Whitefield, when he separated from Mr. W., did not follow it : what was the consequence ? The fruit of Mr. Whitefield’s labours died with himself : Mr. Wesley’s fruit remains, grows, increases, and multiplies exceedingly. Did Mr. Whitefield see his error ? He did ; but not till it was too late—his people, long unused to it, would not come under this discipline. Have I authority to say so ? I have ; and you shall have it. Forty years ago, I travelled in the Bradford (Wilts) circuit, with Mr. John Pool. Himself told me the following anecdote. Mr. P. was well known to Mr. Whitefield, and, having met him one day, he accosted him in the following manner : *W.*—‘Well, John, art thou still a Wesleyan ?’ *P.*—‘Yes, Sir ; and I thank God that I have the privilege of being in connexion with him, and one of his preachers.’ *W.*—‘John, thou art in thy right place. My brother Wesley acted wisely ; the souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labour : this I neglected, and my people are a rope of sand.’ And what now remains of this great man’s labours ? Scarcely anything ; multitudes were converted under his ministry, and are gone to God ; but there is no spiritual succession. The Tabernacle near Moorfields, the Tabernacle in Tottenham-court-road, and the one in Bristol, with what is called the little school, in Kingswood, are all, even of his places of worship, that remain ; and these are mere independent chapels.”



Show that God's people acted in this way in all ages ; and that, without such advantages, even the best disposed make little advances in the Divine life."

In the letter to Mr. Raby above quoted he adds, "Visit the people from house to house ; and speak in the most affectionate manner to them. Take notice of the children—treat them lovingly. This will do the children good, and the parents will like it. Cheerfully partake of the meanest fare, when the people invite you. About two years ago, when travelling among the cottages in Ireland, I went into a most wretched hovel, and they had just poured out the potatoes into a basket, which, with a little salt, were to serve for their dinner. I said, Good people, will you let me take one of your potatoes ? ' O yes, Sir, and a thousand welcomes, were they covered with gold ! ' The people were delighted to see me eat one, and another, and a third ; and thought that I had laid them under endless obligation. But they thought me an angel, when, for every potato I had eaten, I gave them a shilling ; though they had no expectation of this kind, when I first asked liberty to taste with them. Other clergy carry themselves aloft from their people, and thus assume and manifest a sort of antisciptural consequence. Methodist preachers have another kind of consequence—their humility, their heavenly unction, and the sound of their Master's feet behind them. Too much familiarity breeds contempt ; but humility and condescension are other qualities."

On the 22d of March, Dr. Clarke wrote the following cordial letter to Messrs. Raby and Dunn :—

*"Prescot, March 22, 1823.*

"My Dear Lads,

"I am just returned from holding a missionary meeting at Bath. There I spoke largely about the poor Shetlanders ; and about you, and your labours.

"To an impressive letter which I wrote to a rich old friend, who had proposed to support one missionary in the Shetlands, I received a glorious answer. I had told him that I had pledged myself to raise £50, to enable you to build a chapel at Lerwick. My letter brought him to his knees ; his heart was filled with love to God and man ; and what is the result ? He promises me £100 per annum, to support two missionaries at the Shetlands, and more if it be necessary ; and, glory be to God ! sends £50 for the chapel !

"I mentioned further, in the chapel, that, if any were disposed to give me help for this mission, in any way, I would receive it as from God, and earnestly pray to him for their remuneration. Several persons came to me at my lodgings, after the meeting,

and gave me small sums to the amount of £4 5s., for the building of the chapel.

“But I was more surprised, when, on leaving the chapel, a gentleman whom I did not know touched my shoulder in the street, and said, ‘Sir, you have spoken particularly about your mission in the Shetland Isles, and of a chapel which you propose to erect: I will give you twenty guineas towards the former, and twenty guineas towards the latter.’ Oh, how my heart danced for joy! Now, my noble fellows, I have got for your chapel the following sums, £50 + £4 5s. + £21 = £75 5s.; and for this sum, I give you authority to draw upon Mr. Blanshard. I have two preachers on the stocks for you, and shall push them off as soon as I can; and, when they arrive, I think one of you had better try the Orkneys. See that you get a piece of ground (freehold) large enough to build a chapel equal to the necessities of the place, and a house for the preachers. But make all your hearers, &c., put their shoulders to the wheels. Be prudent; be sure of your workmen; go to no unnecessary expense; get a firm shell, and a good substantial roof. You cannot be too cautious whom you employ. Get the ground also in a convenient, and not discreditable place. But we must have a little comfortable house for the preachers; some place to which our missionaries can repair on their landing in the island. Lose no time, as the spring is advancing fast; and let me often hear of your operations and progress. My representations have been the means of raising up many a friend to the poor Shetlanders, who offer up many a prayer to God for you and them. Live to God—pray much—read much—labour hard—and have immeasurable faith.

“I am, my dear Lads,

“Your affectionate Brother,

“A. CLARKE.”

Two additional missionaries being required to meet the increasing demands of the Shetland mission, the Rev. Messrs. Lewis and Thompson were appointed, about this time, to assist Mr. Raby and Mr. Dunn. To Mr. Lewis, on the eve of his departure to that interesting station, Dr. Clarke wrote as follows, under date of May, 1823:—

“To your noble wife, I will give authority to be to the females of that country, an instructress, and a patroness of domestic economy. She will have the honour to be the first missionary’s wife that went to form the minds and manners of the females of those islands. I assure you I expect nearly as much from her prudent management, in reference to the women, as from her husband in reference to the men.

“That the females in the Shetlands require much cultivation, I am fully satisfied; and that was one great object which I had in view, by sending Mrs. Lewis there. It will only be by slow degrees that she will be able to win them from their uncouth habits. When under proper training, they will find the great advantage of cleanliness. Their want of necessary utensils may have been originally one cause of their dirtiness; but I trust in God, that Methodist preaching will be the means of civilizing, as well as Christianizing, the whole of the inhabitants.

“If cutlery, thread, tape, needles, &c., are likely to be very acceptable, I will procure some, and put them into the hands of Mrs. Lewis, for her prudent gratuitous distribution among the women, especially those who are young; for there you must begin to make those impressions which will hereafter engender correct habits. And let them have such things as these, as rewards of industry, skill, &c. Several of them already believe that I am their friend; and even holding out how much I love such habits, might do a little good. At all events, let the Methodist maxim be lovingly inculcated, ‘Cleanliness is next to godliness.’”

On the latter subject he writes to Mr. Wears, “Tell the people, that, while evil tempers remain, they cannot be cleansed from all unrighteousness. Teach them to be diligent in business, as well as fervent in spirit, serving the Lord. Show them the necessity of frugality and cleanliness in their persons, clothes, and habitations. I wish the Methodists in Shetland, not only to be patterns of piety, but also of frugality and cleanliness. In all the church militant, there is not a place in rank or file for a lazy, idle, nasty Christian. When I was a missionary in the Norman Isles, my wife not only preached up godliness, but also cleanliness, to the good women. One who neglected both her own person, her own house, and her own children, was affectionately catechised by my wife thus: ‘My dear sister G., why do you not pay more attention to your house? It is far from being clean; your children are neither clean in their clothes, nor in their heads.’ The poor woman replied, ‘I hate pride; away with care for the perishing body.’ ‘But,’ replied my wife, ‘do you know that Mr Wesley has said, Cleanliness is next to godliness;’ to which the good sister fervently answered, ‘Thank God, that is not in the Bible.’ I hope you will never meet with such dirty godliness in Shetland.”

In May, 1823, Dr. Clarke attended the anniversary meeting of the Wesleyan Missionary Society in London, on which occasion he specially urged the claims of the Shetland mission on the liberality of the Christian public. On his return to Millbrook he wrote to Mr. Dunn on the 18th inst.: “I mentioned the



destitute state of the Shetlanders in my speech at our anniversary at London from which I am just returned. Even while I was speaking, I had, by different persons, £25 put into my hands ; and I have had £4 since I returned."

Some of Dr. Clarke's ardent expressions for the welfare of Shetland having been misinterpreted by parties whose neglect they seemed to chide, he subsequently writes to Mr. Dunn, —

"You tell me that 'some one has sent word from Scotland, that it was stated in our annual missionary meeting, London, that the Gospel was never preached in the Shetlands before Mr. Raby and you went there.' Nothing can be more false than this. No person spoke on the Shetland mission in that meeting but myself. And I then gave the highest character of the Scottish clergy, as I have ever considered them the best preachers in Europe, and equally learned with their brethren of the English Establishment. I may be mistaken, but I have ever considered that the Gospel of Christ was preached, wherever a Scottish clergyman had his residence. If the General Assembly will send a sufficient number of men full of faith and the Holy Ghost, who will take their lives in their hands, and travel, and preach, and visit from house to house, and suffer want and hardship, and the loss of all the comforts of life, as you and Mr. Raby, and your fellow-labourers, Lewis and Thompson, are doing, and have done, —I will cheerfully turn my attention elsewhere, and praise God that a suitable supply can be found in Scotland to meet the spiritual necessities of their brethren."

He reverts to this subject in another letter to Mr. Dunn.

"As your blessed dog-in-manger clergy have forbidden you even the schoolhouses—paltry as well as antichristian malevolence !\*—we must now strive to build little places where you have your greatest population and societies ; and this we must fall on as soon as possible. Find out ground, convenient and cheap, and well secured to us, and let me know. Should God preserve my life, we shall be able to defeat their contemptible conduct. The people were perishing for lack of knowledge : if they were capable, they did not feed them, and now they refuse to let others do this work. Let them keep to their decrees. We will keep to that of our Lord Jesus. He died for every human soul, in spite of them and their most infernal decree. Their cause is a bad

\* At the outset the preachers had to encounter considerable opposition from the Scottish clergy and others ; a few bitter and scurrilous pamphlets were published against them ; and attacks were made on their character and creed. In 1831, alluding to the continued misrepresentations of their sentiments and designs, the Doctor says, "Remember, we have no enemy to our work there [in Shetland], but the Devil and a few of the parsons ; and these are both fell enough."

one, and they now begin to make it, if possible, worse, by detraction and calumny. When probation ends, eternity begins. In a state of trial, the good may turn to bad; the bad, to good. It is utterly absurd to say that the day of grace may end before the day of life—it is impossible, as then the state of probation would be confounded with eternity. The Scriptures alleged by some in behalf of their sentiments, are utterly misunderstood and misapplied. There can be no truer proverb than, ‘While there is life, there is hope.’ Probation necessarily implies the possibility of change.”

By virtue of his office as President of the Wesleyan-Methodist Conference, he went over to Dublin, to preside over the deliberations of the Irish preachers, taking Scotland in his way. His journal of this tour shows that nothing worthy of notice escaped his observant and penetrating eye. A view of the monument to Robert Burns, erected in his native town, Dumfries, gave rise to the following just reflections:—“His country suffered him to continue in such contracted circumstances, as to render him inaccessible to persons of a low and profligate course of life, and thus fostered habits which shortened his life, and eventually cut off a man of such native, unforced genius, full of true wit and benevolent feeling; a poet who sketched nature with the hand of a master; by his inimitable descriptions, causing the rural and rude customs of his country to live through all succeeding generations. Scotland must ever feel with regret, that she neglected a man who is her boast and her honour!”

Among the objects in Edinburgh which attracted his attention, was Nelson’s monument, “built,” as he observes, “on the edge of a mouldering, rocky precipice. Immense portions of the rock are now in a state of decomposition and almost entire detachment from the rest; and there is no apparent solidity in any part. I should not wonder, if, in less than fifty years, the monument and its foundation were precipitated down the hill.”

It is disputed whether the honour of having been the scene of Allan Ramsay’s famous pastoral, the Gentle Shepherd, belongs to the banks of the Logan, or to those of the North Esk. Dr. Clarke visited the former, and, after a most painful journey and fatiguing search, returned, fully convinced that this was not the country described by the poet. He had no time to make researches on the Esk.

Concerning Edinburgh, which he admits to be “the finest city in the world,” he remarks, “It is only in reference to its external appearance, that the mind is fully satisfied. When you look into the houses, the shops, the streets, either for their furniture, or their merchandize, or for even persons or equipages suitable to the grandeur of the buildings, you are utterly disap-

pointed. Everything appears out of proportion with these majestic edifices, and must either be passed by unheeded, or, if noticed at all, it must be with dissatisfaction."

On proceeding to Glasgow, he was welcomed to the house of Mr. James Swords, a gentleman whose mode of conducting family worship he thus describes:—"First, the bell is rung, and all the members of the family and domestics assemble; secondly, a Bible, and version of the Psalms in the old Scottish poetry, are put into the hands of each person; thirdly, Mr. Swords then announces, 'We shall begin the worship of God, by singing such a part, or such a psalm; fourthly, when he has said this, he rises, and all the family with him, and he then offers up a short prayer for Divine assistance and influence during their religious exercise; fifthly, they all sit down, and Mr. Swords, having again announced the psalm, reads over the part intended to be sung, gives out the first two lines, raises the tune, and then the whole verses are sung uninterruptedly to the end; sixthly, he then proposes the chapter that is to be read, and each turns to it; seventhly, he reads the two or three first verses, the next person to him the same number, and so on, through the whole circle, till the chapter is finished, after which he reads Mr. Scott's Notes on the whole; eighthly, a solemn prayer then concludes the service, after which breakfast or supper is served. This sort of solemn set form has nothing in it objectionable, and suits the genius of the Scottish people; but the reading the portions of Scripture alternately, appears to me to have too much of the school form about it, and causes the master of the family not to appear so sufficiently as God's priest in the public worship of his own house, as to me it appears he should look; but this may be but a small objection."

It has been thought that manufactures tended to produce crime: Dr. Clarke reasoned differently on this subject.\* The following remarks are curious:—"It appears to me, that, by the public ministry of the word of life, there is a greater like-

\* "For want of manufactures," observes Dr. Clarke, in a letter to Mrs. Clarke, dated Coleraine, June 15, 1832, "the streets and the country are full of boys and girls, from nine or ten to fourteen or fifteen years of age, only half-clothed, having nothing to do, and not desiring to do anything. Manufactures are a blessing, independently of the means, the support of life, which they produce. The discipline and order which they introduce, are unnoticed restraints on immorality and vice; and oh! 'order is Heaven's first law.' You cannot conceive how ruinous the want [of order] appears in all things to which its influence reaches. I think how much I owe to it. Had it not been for this, I should have read little and written less. Time would have hung heavily on me; and yet I should not have had enough of it for any purpose of life." He was a living commentary on his own principles; for the love of order was his ruling passion.



lihood of its doing good in Glasgow than in Edinburgh. Here the people are more employed, and there are more public works, in which a vast population is engaged; and I have ever found, that true religion produces the greatest effect, where the people are employed in regular labour. In Edinburgh, there are no public works, and the people are more dissipated."

On reaching Belfast, Dr. Clarke found the Wesleyan-Methodist Society in a disturbed and uneasy state. A meeting was convened, at which, he observes, "On one proposing the question to me, 'Is Methodism now what it has been?' I answered it in a way very different from what was, I believe, expected and intended by it, 'No; it is more rational, more stable, more consistent, more holy, more useful to the community, and a greater blessing to the world at large:' and all this I found no difficulty in *proving*."

He visited the church in which he was baptized, and examined the tombstones of several members of his family in the adjoining yard. The following are his reflections:—"Here lie several of my ancestors, and I go to lie, most probably, in another land, and shall not, in all likelihood, be gathered to my fathers: but I, too, shall be found, when all the quick and dead stand before the Lord; and, wheresoever my dust may be scattered, the voice of the Lord shall call it together, and I shall stand in my lot, at the end of the days. May I then be found of him in peace, without spot, and without blame, and have an entrance into the holiest through the blood of Jesus!"

Entering the church, he continues, "I went within the communion rails. With silent solemnity and awe, I there, in the presence of Him whose I am, and whom I serve, mentally, and in a deep spirit of prayer, took upon myself those vows which had so long before been, in my name, and on my behalf, made by my sponsors."

He was much solicited to spend a day at Maghera with some of his former friends; but, as it was necessary that he should push on towards Dublin, he declined the pleasing invitation. A few hours, as he afterwards learned, after he had quitted the place, it was attacked by the Ribbonmen, and, after a stiff conflict with the few Protestant families in it, was ultimately taken. Several were killed, and many more wounded. "Had we remained," says the Doctor, "which we were disposed to do, very probably we had been among the first victims of these desperate men."

Ireland was, at this period, in an exceedingly disturbed state; and the whole of the South had been placed under the Insurrection Act. The roads were patrolled by soldiery; and it was found necessary that the mails should each be attended by two guards, both well armed. A journey to Cork forming a part of

Dr. Clarke's plan, it became a question among his brethren, whether, under the circumstances stated, he ought to perform it. "The preachers," he observes, "met together on the subject; and, after making it a matter of prayer for Divine direction, all, except one, thought it most prudent for me not to go, while that one gave it as his belief that my person would be safe, and my journey prosperous for the cause of God in that part of Ireland, to which I had never been. They came and informed me, not only of their deliberation, but also of its issue; and, as I found there was one dissentient voice, mine went with his, and I told them I was resolved upon going. Had they been all agreed, I should not have gone; but, as it was, I felt my mind free to act agreeably to its own suggestions." The issue justified the persuasion of the dissentient; and Dr. Clarke had no reason to conclude that he had tempted Providence.

The reader has already been made acquainted with Dr. Clarke's extreme aversion to unnecessary visits. In Cork he found himself obliged to pay more than were agreeable; but he made a virtue of necessity:—"I have endeavoured," he remarks, "to make my conversation as instructive as possible, and leave no company without prayer. This gives the proper turn to every meeting; and all part with the resolution of becoming wiser and better."

Some of these visits must have been particularly oppressive. On one occasion, after having preached twice during the day, he was constrained to take supper at a friend's house. "There were fifty persons present; and, as they were all invited on my account, owing to my short sojourn in those parts, I endeavoured to improve the opportunity. I told them many anecdotes of Mr. Wesley and the primitive Methodists. These are tales on which I could long dwell with delight." Of the injurious and exhausting effects of such large companies in small rooms, none have more frequent experience than popular preachers, whose admirers generally belong to the middle classes. Another scene of this kind occurred to Dr. Clarke, after his return from Cork to Dublin, when he had opened the Conference. "I dined," he says, *more Hybernica*, between four and five, with a very large party. It is very difficult to make such meetings profitable either to soul or body. To be pent up in a close room for two hours with a crowd of people, where the vital principle of the air is soon absorbed by the persons present, and nothing left but a mortal azote to be breathed and rebreathed, must assuredly be unfriendly to animal life. In these circumstances people labour and pant, and are little sensible, that it is their multitude in such circumstances which is the cause of this inconvenience and evil."

At this meeting of the Irish Conference, the education of the

children of the poor formed a subject of deliberation ; when it appeared that the hostility of the Popish priests to all Scriptural instruction was such, that “ they even came into the schools and whipped the Popish children out of them, and the teacher and the parents who sent them.”

During this excursion, as on all similar occasions, Dr. Clarke’s ministerial services were in great request ; and, while some might suppose that he was enjoying the pleasures of relaxation from severe study, which, indeed, the state of his health much required, the fact was, that he was exerting himself beyond his strength to meet the expectations of exacting, though admiring, audiences. The consequence was, that, before returning to England, he suffered severely from an attack of those spasms which had formerly resulted from a similar cause ; but he had the consolation of believing, that his labour had not been in vain, and that he had *not* spent his strength for nought.

During his stay in Ireland, he had attentively marked the character and conduct of the inhabitants, particularly of the common people, concerning whom he came to the following, too just conclusions :—“ The Roman Catholic population of Ireland is, in general, in very great misery ; and this is chiefly occasioned, not by any political incapacities under which they labour, but through a bad creed, which prevents the cultivation of their minds ; for, among the Roman Catholics, education is greatly proscribed ; and, therefore, they know nothing of the management of their own minds, but become the tools of their priests, and thus, through their want of knowledge, they are easily misled ; and, through the strength of their passions, they are readily employed in acts the most desperate, and schemes the most preposterous. Having no education, and no mental cultivation, they are unacquainted with method, plan, and order : they do nothing by rule, consequently nothing regularly, nothing in its time and place, but all is hurry and confusion. They are dirty in their persons, clothes, houses, furniture, and even in their food. From the grossness of their habits, they will associate *con amore* with their cattle, and even with their swine. I have seen them often all together in the same place, and eating together as creatures of the same species. The pig himself stands by to have a portion thrown to him, while the family are devouring their meals. They have no economy : they are wretched, because they will not endeavour to be otherwise : they destroy one-half of their property by mismanagement. They are slothful and idle, and, therefore, are in poverty ; and the greater part of the distress they endure is owing to these two principles, mismanagement and idleness. Their religious holidays, that is, their vast number of saints’ days, (for on these they do



no manner of work,) necessarily retard useful labour, engender idleness, and from it proceeds disorder. They are not really religious: they will invoke you by the Holy Trinity; by Jesus, Joseph, Mary, and St. Patrick; but these have no moral influence in their hearts or on their lives; for, immediately after these devout prayers and invocations, if you do not yield to their suit, they directly curse you in the bitterness of their hearts. They have no idea of inward holiness. Outward observances constitute their religion, leaving all other matters to be transacted for them, by their priests, with God. They are taught to hold in hatred all other religionists, because they are told God hates them. Hence they are cruel and blood thirsty. They will sometimes hamstring living animals, or mangle their flesh, leaving them, at the same time, life enough to be sensible of their agonies. The annual plucking off of the feathers of living geese is not less a proof of their cruelty than of their extreme poverty. Inhumanity to brutes is ever connected with cruelty to man: hence, they are incendiaries, and often murderers! What, then, does Ireland owe to the Roman Catholic religion? It finds them uncultivated savages; it leaves them little better than fiends. But compare their state with that of the Protestant Irish, who are less cruel, less wretched, less ignorant, less superstitious, less idle, less dirty, less distrustful; in short, who are in every respect the reverse of their poor misguided countrymen."

Such were the opinions formed and expressed by a very competent, and, certainly, unprejudiced judge, concerning his unhappy and deluded fellow-countrymen. But, though he found their case thus deplorable, he by no means deemed it desperate. "The Irish," he continues, "are, on the other hand, capable of much improvement.\* They have a quick apprehension: it is an easy task to instruct them in anything. They have a ready wit; they can see things in their various bearings almost on a first view; and they possess a vivid fancy, which is, indeed, the cause of their making what are called bulls. Uncontaminated by their priests, they are open, unsuspicious, and friendly. They have a strong desire for knowledge, and are fond of learning, because by it their stock of knowledge is increased. When left to the bent of their own dispositions, they possess strong benevolence: hence, they are proverbial for hospitality. They are patient, and can cheerfully endure any kind of hardship, and seldom complain, while in the path of duty, of either hunger, thirst, or nakedness. While unwarped and unsophisticated, they are capable of strong friendship and unswerving fidelity. In short, you have but to emancipate them from their superstitions, and to cultivate the minds of the Irish, and they are as noble, as intellectual, as fine a race of beings as are in the world, while, at

the same time, they are as capable of practising the moral and social duties as any people under the sun!" Those who have attentively considered the Irish character, will admit the correctness of these sentiments.

Dr. Clarke had no sooner returned to Millbrook, than he was obliged again to leave it, and proceed to the Conference at Sheffield. During its sittings, he was called upon to preach on occasion of the opening of a new chapel in that place, when, within ten minutes of the conclusion of his sermon, one of the front seats in the gallery gave way. In two minutes, a thousand people were out of the chapel; and some, in their alarm, tore out the windows in the gallery and the gallery stairs, and precipitated themselves thence! This was the third scene of the kind he had witnessed; "and," he adds, in relating the catastrophe, "I think it will be the last, as I do not intend ever to open another chapel."

In the midst of his engagements, Dr. Clarke never lost sight of the Shetland Mission. Ample evidence of his concern for it is contained in his letters to the missionaries. Immediately on his return from Conference he wrote to Mr. Dunn, informing him what he had been doing for Shetland:—

"I received yours of the 4th instant, yesterday, and am glad you have begun your building—I have not much money in Mr. Blanshard's hand, but it must be at least £100. Go on with your building; I will beg, borrow, or—anything but steal, before you shall stand still. I have already laid the whole matter before Mr. Scott, Mr. Hoby, Mr. Smith, &c., and shall get some help from those quarters. We must not spoil the chapel and dwelling-house for the sake of £50; if we can get the rest, we shall get this also. Write constant report of progress: I hope you have received the letters I sent under frank to you from Conference. You hear from them that I have been begging some hardware at Sheffield for you, and some shirting, shifting, and bedgowning, for the most destitute of your people."

Shortly after, he was laid up from the effects of a bungling operation. "I am at present" (Sept. 11, 1823) he writes to the Shetland Missionaries, "laid up by what may be called an accident. I got a tooth drawn (the first in my life) about a week ago: the operator broke the jaw, and brought a considerable part of it away. Since then I can neither eat, drink, nor sleep, but with extreme difficulty; but I must be patient. I am not without hope that I shall recover, though in the nature of things a some considerable distance. See that you have plenty of light in your chapel. I will, if God spare me, beg ten pounds extra to have plenty of windows. I wrote many particulars in my last; let the place be decent—I have now laid in 248 yards of fine white calico shirting and shifting, with several pounds of

patent-thread, for my poor Shetlanders. I shall be able to send you soon some knives and forks, that if you get even a gull to eat, you may have something to dissect it with. Carne, father and son, have promised me ten pounds for the chapel at Lerwick."

To Mr. Lewis he writes, Oct. 5, "£200 is raised from my own friends, for the building of your chapel at Lerwick. God has condescended to give me considerable influence in the Connexion and with the public; and I shall use it in behalf of those desolate islanders, whom I already regard as so many brothers and sisters of my own family. I have written to order some excellent tracts for you; but this will not do, I must go myself, choose, see them packed up, and sent off. This will cost me time. Encourage the most distinguished of the little girls to excel, and I will send them some superior books from my own hand; and if you could give me the names of a few, I would inscribe the little presents I may send, with their own name, and this, no doubt, will please both them and their parents."

Shortly after this, Dr. Clarke wrote to Mr. Raby as follows:—"I like the manner of your labours; but I tremble for your life. You should get a small hand-bag, and always carry with you some hard or ship biscuit; this would keep you alive, and a little warm milk to this would nourish you. God has put great honour upon Mr. Dunn and yourself. You are God's apostles of this mission; my heart glories in you. Be steady; act by united counsels; love one another, help each other, speak well of each other, prefer one another in love."

Again, in his anxiety for the Shetland missionaries' health, he writes, "Take care of your health; when you can get nourishing food, eat it; change wet clothes whenever you can. Keep no fasts, on any account, till you come back to England. You have no time for fasting, or any other voluntary austerity, while your labour is so severe and incessant, and you are so generally without the comforts of life. A Shetland preacher, by his labour, necessarily keeps his body under, and brings it into subjection."

To the same effect he exhorts Mr. Wears, "I advise you against fasting, in your present situation and circumstances;\* with heavy labour and mean fare, Christ does not enjoin fasting on any man. I have fasted as much as most men in my time. Abstinence of one kind or other with respect to meats and drinks I still use, but not point-blank fasting."

\* Although the Doctor here cautions Mr. Wears against fasting, yet afterwards, on a special occasion, he recommends him to "keep one day of fasting and prayer."



## CHAPTER XIV.

*Dr. Clarke removes from Millbrook to London—From London to Haydon-hall—Builds a Chapel on his Estate—His continued interest in the Shetland Mission—Letter to Mrs. William Williams—To Mr. Dunn—The Centenary of John Wesley's Ordination—Declining State of Dr. Clarke's Health—His official Appointment to superintend the Shetland Mission—Progress of his Commentary—Dines a second Time with H. R. H. the Duke of Sussex—Visits Cork on Missionary Business—Attends the Bristol Conference—Makes a Missionary Tour in Yorkshire—His amazing Popularity—He receives good Tidings from Shetland—Is visited by H. R. H. the Duke of Sussex—Letter from Dr. Clarke to the Rev. Mr. Lewis—Dr. Clarke's Opinion on Marriage with Unbelievers—On the Exclusion of the Apocrypha by the Bible Society—Conclusion of the Commentary—Dr. Clarke resolves on visiting Shetland—His Journal of the Tour—His Opinion on the Wedding Ring—Description of a Storm at Sea—Dr. Clarke's Vessel taken for a Smuggler—The first View of Shetland—A Congregation of Shetlanders—Whale-catching—The Shetland Women—Fish Diet—Dr. Clarke is sensible of declining Strength—Receives Tributes of Gratitude from the Shetlanders—Leaves Shetland—Lands at Aberdeen—Visits the Colleges—Gives his Opinion on the Education of Children to Archdeacon Wilson—Death of Joseph Butterworth, Esq.—Dr. Clarke's Opinion of Blair's Sermons—Success of the Shetland Mission.*

AT the commencement of the year 1824, Dr. Clarke determined to remove from Millbrook to London, where most of the members of his family then resided. He is said to have realised a considerable profit by the sale of his estate. His departure was equally regretted by his poor dependants and by his wealthy neighbours. He took up his abode in Canonbury-square, Islington; but the air of London was found so unfavourable to his health, that, in September, he was obliged to retire into the country. He purchased an estate at Eastcott, called Haydon-hall, situated at a distance of sixteen miles from town, on the Windsor road. At this delightful and salubrious spot, he continued to reside till death. Here he recovered his health, and continued his Commentary, now, happily, drawing towards a conclusion. As there was no place of public worship within two miles, he had one of the cottages on his estate licensed for that purpose; and it was regularly filled with attentive hearers. This place being afterwards found insufficient to contain the numbers who resorted to it, preparations were made for building a chapel, which was completed on Saturday, the 2d of March, 1827, and opened by Dr. Clarke himself on the following day. By erecting this building and by

forming a Sunday-school in connexion with it, Dr. Clarke became a benefactor to the neighbourhood; for in it many received, from him and from the Wesleyan-Methodist preachers of the Windsor circuit, instruction in religion, of which, otherwise, in all probability, they had remained destitute.

The deep interest which Dr. Clarke took in the mission to the Shetland Islands has been already shown; but the subject continued to interest him considerably to the end of his life. Having to provide the funds for its support, and for the erection of places of worship, he was much occupied in writing letters and making applications in behalf of those islands to his friends and other benevolent persons. The following is one of his letters to Mrs. William Williams, who had greatly exerted herself in behalf of the mission, and whom he elsewhere describes as his "steady Shetland assistant." His correspondence contains numerous details of the liberality of various persons in contributing not only money, but household and other articles necessary for the comfort of the missionaries.

"I feel gratitude to God, Madam, in finding that He has disposed such as yourself to help me to bear a burden which, without such assistance, would be an overmatch for my strength.

"From the commencement of the Shetland mission, it has been placed by my brethren under my care, and its wants and trials come all before me, and indeed are laid upon me.\* I have been a missionary myself, and in various places have, for between forty and fifty years, seen the work of the Lord. But a more effectual opening among a numerous, very destitute, and interesting people, I have never witnessed. The labours through which the missionaries have gone, and are still going, are almost incredible; but God mightily sustains them, preserves their lives and health, and makes them more than a general blessing. They not only travel and preach always without the comforts and conveniences of life, but frequently without its necessities. They also teach the children in every place, and visit and instruct the people from house to house: never did a people receive the word of God with more gladness and simplicity of heart, nor have

\* In a letter to Mr. Dunn, written about this time, the Doctor thus complains: "I am left quite alone in this business—not a soul of the preachers will touch it with one of their fingers. I should have been often at my wits' end in this Shetland work, had not the hand of God been upon me for good." Nor was his anxiety removed in later years. "Shetland, and its concerns," he remarks, in a letter written in January, 1830, "are still a heavy burden upon my spirit. I do not get the help I might receive on this head from some who should help. The whole burden is about my neck; and I have begged till I am ashamed of asking more from my friends. I cannot swim against the stream. I must act like Hagar, 'lay the lad under a bush, and retire to a distance, lest I see the child die.'"

brought forth for the time more unequivocal fruits of genuine repentance towards God, and faith in our Lord Jesus Christ.

"There are four missionaries labouring there, of the same spirit,—Messrs. Dunn, Raby, Lewis, and Thompson. They are now building a chapel and preachers' house, at Lerwick, and I have gone a-begging\* through all my friends to cover this expense; the latter will be a rendezvous for the missionaries when they return from time to time from visiting the different islands. The tracts, culinary articles, calico, &c., which your benevolent heart has devised and sent for them, will be most acceptable.

"I thank you, Madam, in the name of God, and of this people, for what you have already done. You take such an interest in my poor Shetlanders, that I know not adequately how to express my thankfulness. I do bless God for every friend that he has raised up to the missionaries, and the people of those Hyperborean regions. To persons so absolutely beginning the world as the Shetland missionaries are, everything necessary for housekeeping and furniture must be very acceptable. I only wish your last bounty had already reached them, as they must feel many sore privations in these dreary days, in which they have but about four or five hours of daylight.

"The quarto Bible, with marginal readings and references, which you have sent, is the best for the pulpit; and the chandelier, sent by Mr. Williams for the chapel, went also quite safely. The Bibles and Testaments which you purpose sending for the people, will be most acceptable; but suffer me to say, the larger the print, the better, as there are many old people not well furnished with spectacles. I am always glad to see your letters; for they bring me good news of precious gifts, or liberal devices from you."

In a letter to Mr. Dunn, written April 29, 1824, Dr. Clarke says, "I still keep up the wish and desire to visit you in Shetland—but every soul is against me, and particularly since my late indisposition. If my health be not restored, I cannot venture. Pray for my life for the sake of Shetland. Should I not be able

\* Mr. Everett relates the following anecdote of Dr. Clarke:—In a meeting of the Missionary Committee in London, the treasurer was pressed for money—had none—and had already drawn on the credit of the Connexion. The late Mr. Bulmer, who had little of despondency in his composition, was dispirited, and refused to proceed any further, exclaiming, "What are we to do? You perceive so and so, and so and so." Dr. Clarke sprang from his seat, responding, "What are we to do!" walking back and forward on the floor, as if trudging at the work, and repeating in a singing tone, "And a-begging we will go, and a-begging we will go," &c. The comic manner in which it was done, excited the laugh, and put all into spirits again.



to visit you, I will work while I live for that poor, long-neglected people. How glad I should be to be your companion. When I could, I was a missionary, and many hardships have I suffered; and I feel the same spirit still; chasms, and bogs, and foes, and men, and devils, would be nothing to me. I have met all such in the name of Jesus, and have suffered, and have conquered! Oh! that my strength were as in days that are past! While writing, it seems as if whispered to me, 'Your time is at hand—Samuel Dunn shall be your proxy in my work.' This is enough; give full proof of your ministry: God has done more by you and your colleagues at a small expense, than he has done by many (who have done well) and at ten times the expenditure in foreign stations. Give my love to the brethren, and tell your Shetlanders that God has raised up A. C. to be their friend. But I feel for Mull, the patrimony of my ancestors, almost destitute of moral cultivation."

In May, 1824, Dr. Clarke gives Mr. Dunn the following interesting information of a project which fell through, but which has since been most triumphantly revived and carried into effect:—"Our friends here have all agreed to hold the centenary of Mr. Wesley's ordination to the sacred ministry. He was ordained by Bishop Potter, Sept. 19, 1725; so the centenary will be on Sept. 19, 1825, when you will have returned from Shetland to the Bristol Conference. Two services will be on that day; and two papers will be prepared, for each preacher to read after his sermon: that in the forenoon shall contain an abstract of Mr. Wesley's life, call to the ministry, and success in it; that in the evening, an epitome of our doctrines and discipline. After each service collection to be made, in order to build what probably may be called, The Wesleyan Hall, for the purpose of holding all our public meetings, accommodating the missionary committee, having rooms for a museum of foreign curiosities, or antiquities sent home by the missionaries, and one for a public library, besides offices for the enrolment of our Chapel-deeds, register of baptisms, &c., &c. This building, which we calculate on holding from 6,000 to 8,000 persons, is to be erected as near to the centre of the City as we can; and to be paid for by the money collected through all our circuits and stations at home and abroad, and by a previous subscription. The project arose from Mr. Butterworth; was proposed, agreed on, and methodized in the Missionary Committee, and then a select number of friends were invited to breakfast together at the Morning Chapel, by a note signed by Mr. B. and myself. About one hundred came, the project was received with enthusiasm, and £2,400 were almost instantly subscribed! I send you this as the principal news we now have."

Dr. Clarke's health at this time appears to have been in a very indifferent state. In the same letter, he thus writes to Mr. Dunn:—"Yesterday evening, the 3d. inst., I received your letter of the 27th ult. When you began to write it, I was holding my district-meeting; my exposure to the early keen morning air, having to walk three miles to the place, was too much for my strength, which I was then beginning slowly to recover. I was appointed to preach one of the missionary sermons on the 2d inst. This I did; but it completed my business; I was completely thrown back, and have not been across my door threshold ever since; so for the present, and perhaps for ever, my journey to the Shetlands is rendered impracticable. Not one of the public meetings could I attend; they got on well, and the amount of the collections for the anniversary was £162 more than even last year. I had got fourscore pounds the preceding morning at Queen-street, where I preached."

Another letter, written in the following month, contains an affecting passage concerning himself:—"I have not been able to lift my hand in a pulpit for more than a month, and, indeed, only about three times in four months; and so shattered and so infirm does my health seem, that I doubt whether my active services be not at an end; yet, like one of the worn-out Levites, I can help the church of God with my experience, counsels, and advice. The work goes on well in Cornwall: several thousands have been added since last Conference."

Dr. Clarke was anxiously careful for the credit and comfort of those laborious and self-denying men, the Shetland missionaries. Writing to Mr. Dunn, he says, "I have taken care that your credit should ever be preserved; for I think it *fatal to our missionary work in any place to dishonour the bill of a missionary, or to trifle with his just demands*, so as to render his credit suspicious. I am glad that you have begun the preachers' house; let it be a sufficient one: I will not have the missionaries there in dog-holes." "We owe it," says he in another letter, "not only to the prejudices of the people, but to the honour of the Gospel, to have the preachers' residence in Lerwick, as respectable as our circumstances will admit; and, as the preachers often return exhausted, it is well that they should have all things comfortable at Lerwick, till they recruit their strength for new exertions." And again, "I desire that wherever the preachers lodge, there shall be left, and preserved for their use, a pair of blankets, a pair of calico sheets, and a quilt, that they may not be obliged to sit up all night, or lie in their clothes among straw, &c. I wish all the preachers and their wives to be as comfortable as possible; and I am sure I have laboured incessantly to afford them all the help in my power."

One cannot but admire the businesslike manner in which Dr. Clarke managed the affairs of the Shetland mission, which his brethren had formally placed under his special direction.\* With all the precision of a merchant he advises Mr. Dunn, Aug. 7, 1834, "I wrote to you some days ago about the glass, and what I had done to get to you what you wanted. The order is executed according to your letter: the amount in feet is 259-6, at 1s. 5d., amount £19 1s. 1d. I paid cash, and had discount £1 18s 0d.; so that the nett cost for glass, boxes, packing, wharfage, &c., is £17 3s. 0d. The glass was shipped on the morning of the 4th inst., aboard the *King George*, John Tulloch, master, for Leith; she sailed at 9 o'clock a.m. the next day: may God grant her a prosperous voyage! We applied to the Board of Excise for a drawback; but they would not allow us any, though they allow it on goods to Ireland, and the Norman Isles."

The following letter of advice to another of the missionaries, is written in the same mercantile style:—"I sent off Oct. 22d, 50 Bibles, 100 Testaments, 1,000 picked tracts, and 200 Conference catechisms, a proper portion of which you, of course, are to have. I sent off also, about a fortnight ago, 40 new flannel petticoats, large and small, with many other articles of clothing; a whole suit and more, for J. Nicholson,† the list of which I sent to Mr. Lewis. Before that, I despatched two large bales of quilts, calicoes, &c., to a great amount."

During the year 1824, Dr. Clarke was busily occupied with various literary pursuits, but chiefly in carrying forward his Commentary on the Old Testament to a conclusion. On the 21st of December, he wrote a letter to Mrs. Clarke, principally to inform her, that, with the pen with which it was written, and

\* The Minutes of Conference for 1824, contained the following note, which was repeated till the time of Dr. Clarke's decease: "Dr. Adam Clarke is requested to correspond regularly with the preachers in the Shetland Isles, and to give them such advice and directions as he may deem necessary. Dr. Clarke is also authorised to receive donations for the chapels, and for the support of the preachers, in those islands; which donations shall be regularly paid, on account, to the treasurer of the Contingent Fund."

† A poor Shetlander and native missionary who visited England in 1821, and through whose instrumentality the destitute state of his countrymen was then, for the first time, brought under the notice of the Methodist Conference. The representations which he made, led to the Rev. Dr. McAllum's mission to the Shetland Isles, which has been already noticed. It may here be recorded, to the honour of the hospitable inhabitants of those inhospitable regions, that, although for two years after Mr. Nicholson's return he was destitute of a home, and broken in health, he never wanted anything a Shetlander could give. Every roof afforded him a shelter, and every table a welcome; whilst, as his strength would enable him, he exhorted all to flee from the wrath to come.



which he enclosed, he had previously put on paper the whole of his notes on the Prophecies and Lamentations of Jeremiah, and the Prophecies of Ezekiel, comprising 396 closely-written quarto pages, performed between the first of November and the twenty-first of December.

The opening of the year 1825 found Dr. Clarke, as usual, in active correspondence with the Shetland missionaries. The following letter to Mr. Samuel Dunn describes an emergency in which Mr. Scott, already mentioned in connexion with the Shetland mission, and other friends, relieved the Doctor by their munificence :—

*“Eastcott, near Pinner, Middlesex, Feb., 1825.*

“My dear Sammy,

“I have just received your letter of February 16. Two, if not three, I had written before, which I find you have not received. One I wrote almost in despair. In it I had desired you to remit all building, as I could raise no more money, Mr. Mason having written to me that you had overdrawn him, and begging me to send him more money, when I had but one sovereign in the world for this account. I prayed, called earnestly upon God, and sat down and wept—and wept till I could scarcely see to write or read. Well, I once more thought, I must lay the whole before our best earthly friend. With a full heart, I stated the matter in a letter to Mr. Scott, which letter was watered with fast-falling tears. He wrote me word, that he and Mrs. S. would be up in a fortnight and see me. They came; and I set off in very bad health to London to meet them. And oh, what a meeting!—their hearts were nearly as full as mine. Says Mr. S., ‘Come, let me have a cheque, I will give orders on my bank for £100.’ Says Mrs. S., ‘And I will, out of my private purse, give £5.’ ‘And I am desired,’ says Mr. S., ‘by my sister-in-law, Miss Grainger, to give £5; and lest any chapel begun should be impeded, here is £10 more, and thus I will give the cheque for £120. And this is not all that I will do; I tell you again, I will give £10 to every chapel or house begun under your direction in Shetland.’ O my Sammy! you can hardly tell how much I rejoiced—I thanked God, I thanked them, and could have kissed the ground on which they trod. I said in my heart, ‘O my poor Shetlanders! (whom I have never seen, and now never shall see, but God has laid you upon my heart!) God has not forgotten you.’ I sent my cheque to the bankers, got the cash, £120, and immediately wrote to you, and told you what God had done, to take courage and go forward.

“Mr. Scott has written to me two or three days ago, stating

that he is very poorly, and wishes to make a 'Trust-Deed' in behalf of the Shetlands, and to do this immediately; and wishes me to give him the names with which I wish it to be filled. Old as I am, I must be one; Mr. Butterworth will be another, and you shall be the third.

"Take care of too much labour; at those frequent wettings and privations to which you are exposed, I tremble. You must, you must avoid them as much as possible. Write as often as you can.

"Yours, my dear Sammy, affectionately,  
"ADAM CLARKE."

In the spring of 1825, his eyes being considerably inflamed, he resorted to town to have the advice of his friend and relative, Mr. Ware, the celebrated oculist; and, during this sojourn, he had the honour of dining a second time with the Duke of Sussex, who introduced him as his friend to the Duke of Hamilton and several other eminent men.

In July of the same year, he yielded to the request of the Wesleyan Missionary Committee that he would visit Ireland for the purpose of holding a meeting at Cork, and preaching on behalf of the Society. Though he had urged the state of his health as an objection, yet the sea-air had a very beneficial effect upon his eyes. He sailed from Bristol, in company with a large number of passengers, most of whom were persons of rank. On Sunday morning, the day after sailing, the ladies sent him a message, requesting him to preach to them; but, as there were three clergymen on board, he thought it much better that they should be asked. They consented: an awning was placed over the deck; one read the prayers, another the lessons, and the third preached. The ladies then begged that he would preach in the afternoon; but this was not practicable, owing to the dinner-hour. They came round him however, and, as he remarks, "made me talk bravely." "I had invitations," he continues, "on all hands, to visit different country-seats near Limerick and Cork; but I was obliged to decline them all. The various company tried me on all subjects, religious, civil, military, medical, philosophical, and literary. I bless God who has given me some brains, and who has enabled me to cultivate them. Thus I was not at a loss in any one instance, and spoke largely on all."

From Cork he returned to the Conference at Bristol: at which he made a statement of the progress of the Shetland mission, and had the satisfaction of obtaining the appointment of another preacher to labour in that northern extremity of the British empire.

At the conclusion of the Conference, he started on another mis-

sionary tour in Yorkshire and the neighbouring counties. His amazing popularity and influence appear from the following extract of a letter to Mrs. Clarke, dated Bradford, Sept. 4, 1825 :—" I preached this morning at the old chapel. It was not a congregation, nor an assembly, nor a concourse, nor a crowd ; but a tremendous torrent of human beings, produced by a conflux from all the thirty-two points of the compass of this town and its vicinity. I thought preaching would have been impossible ; and so it would, had it not been for Mr. Dawson [commonly called Billy Dawson], who got into the grave-yard, and carried off a thousand of the people. I began at half-past nine, the chapel being at that time thronged. To deceive me, some one soon slyly stopped the clock. I had in a few minutes perfect stillness. The Spirit of glory and of God rested upon all. Although there had already been three collections, at the first of which, on Friday, I got them £100, yet this morning I got upwards of £100 more, besides what Mr. Dawson got in the yard. I came to my lodging in a piteous state. Leeds comes next on the 9th ; and I almost dread the human billows, the mountain-swell of thousands, that will be there. Immediately after, perhaps that evening, God willing, I set off for Lincoln : there I am to preach on next Sabbath morning. On the 13th, I am to preach and hold the Missionary meeting in the same city, and probably, on the following day, proceed to London. I need rest ; for I have now been labouring and travelling by sea and land upwards of three months, with but little intermission."

About this time, Dr. Clarke's heart was gladdened by the reception of a letter from the Wesleyan-Methodist class-leaders in Walls and Sandness, Shetland, in which they returned thanks to him, as the instrumental cause of their gracious visitation, and bore the following grateful testimony to the successful labours of the missionaries :—" We know, Sir, that you have higher objects in view than the praise of men ; yet we owe you a thousand thanks, and should feel guilty in not thanking you in our own name, and in the name of every member in our respective classes. Sir, it is for sending us the Gospel that we thank you. We would not intimate by this that we had never heard the Gospel before the ministers you sent reached our shores : no such a thing is meant ; but we must say, that, until then, the Gospel was to us but a dead letter : we were dead in trespasses and in sin, until aroused by the plain and faithful preaching of the Methodists : they were the instruments which God employed to bring us from darkness to light. All denominations have benefited ; many of the clergy have received new energies, have appointed sermons to be read in the distant parts of their ministries, and sanctioned prayer-meetings among their own members.



The Dissenters have also benefited materially by their arrival [the arrival of the missionaries], in our isles: for, before, their congregations were exceedingly small; but, on their lending their meeting-houses to the Methodist ministers, they were crowded to excess, and [they] continue to be filled to this day: and a greater number of persons has joined their community in the last two years, than in any four years previously, since their establishment in Shetland; and many of these are known to have been awakened under the preaching of the Methodists."

In the autumn of this year, the Duke of Sussex expressed his pleasure to pay a visit to Dr. Clarke, and to inspect his valuable Oriental and other manuscripts. His Royal Highness arrived without state at Dr. Clarke's residence, at one o'clock; and, during dinner, entered freely into social and intellectual conversation. Almost immediately afterwards, he retired into Dr. Clarke's study, where his taste was amply gratified by the rich store of rare and curious manuscripts which it contained. His Royal Highness did not leave Haydon-hall till late in the evening.

On New-Year's Day, 1826, whilst preaching at the new chapel, City-road, Dr. Clarke took cold from the effects of which he did not recover for upwards of two months.

In March, 1826, Dr. Clarke addressed Mr. Lewis in a letter which exhibits his own character in a very amiable light:—

*"Pinner, March 23, 1826.*

"Dear Lewis,

"I have plundered every part of my family, and sent you all I could lay hands on.

"I have sent you some of my own things, much better than those I daily wear.\*

"You will find something for each of the persons you mentioned. The woman with three naked children has a parcel with plenty of children's clothes; each packet is labelled for its right owner.

"I still want a good-tempered, not lazy, and truly faithful Shetland girl, to take the principal care of my study. I hate locks and keys; and I have many valuable antiquities, coins, &c.,

\* Some years of his life were one series of self-denials and self-sacrifices for this interesting mission, which he declared God had wound around his heart. Many instances might be given. About this time he writes, "Before the work shall be stopped or cramped, I will sell my coat, or books must go, and shall go." Again, in making a remittance to one of the Shetland missionaries, he says, "Ten pounds of the above was properly my own, as it was appointed to me for my travelling expenses, in going several hundred miles to open chapels; but I refused to take this sum. Then they said, 'You must take it for your Shetlands,' to which I gladly consented."

which any one might take away, and I not miss them, perhaps, for years.

“If I could get a thorough girl, that would serve one for love, and take proper care of my books, godlings, curiosities, &c., I should delight in her, and she will meet with every kindness. Indeed, it is generally said that I spoil all my servants by treating them too well—I cannot help it. \* \* You say that you have seen one of the name of Agnes, likely to suit me—I will tell you why I should like her. I had a lovely daughter called Agnes; never was my soul so wrapped up in a child: God took her the day she was five years old; and I had suffered so much in her sufferings, that the good Dr. Agnew said, if she had lived one week longer, it must have killed me. You see, then, that Agnes is still dear to me. It is more than twenty years since I lost that lovely child. \* \*

“In a word, I want a faithful Shetlander, that will live with me till I die. We have had several such, but they got married, and so we lost them; but every one still seems to form a part of our family, and is more or less dependent on us. You may laugh at me; but I never found a lean, skinny, ugly girl, either good-tempered, or over honest.

“ADAM CLARKE.”

In congratulating Mr. Dunn on an accession to his family about this time, he says, “Call your daughter by any name that does not end with *a*; for Dr. Beddoes said one of them never made a good wife or housewife! *sub rosa*.” Subsequently explaining, “What I quoted from Dr. Beddoes, was in reference to the names ending in *ia*. I do not myself like much those that end in *a*; but I am heartily sick of all the others.”

In a letter to Mr. Lewis dated March 27, 1826, Dr. Clarke gives his opinion on a very interesting and important question:—

“*Eastcott, March 27, 1826.*

“My dear Lewis,

“I wrote to you yesterday in great haste; and there were a few things in your letter that I could not then notice; that of the greatest importance is contained in the following passage: ‘Six young women have been expelled from the societies in Shetland for marrying ungodly men. Has it been right so to do? We have three women for one man; and, if we deny them the right of marrying irreligious men, we must keep many of them single, if they will be kept.’ This sentence has filled me with pain and alarm. I know it is one of our rules to act thus; and this we have built on the apostle’s admonition, 2 Cor. vi. 14: ‘Be ye not unequally yoked together with unbelievers.’ In my

Commentary, you will see that we have totally misunderstood the apostle, in applying it as we have done. An unbeliever, in his sense of the word, is merely a heathen ; one who does not credit the Christian religion, and who is a worshipper of idols. Nothing can be clearer from the text and context than this. When I was a missionary, I thought I must act on this mal-understanding of the text, because it was a rule ; and against my judgment, and even conscience, I made exclusions of this kind ; and, while I kept this rule in that sense, did nothing but evil in the apostle's sense.

“ Now, a man that conscientiously believes all the essential articles of the Christian faith, we have no right to call an unbeliever, whatever his conduct may be ; and a man who thus believes, and is decent in his moral conduct, and is not an enemy to vital religion, we have no authority from God's word, nor from reason, nor from common sense, to expel a woman from the fold of Christ, for marrying.

“ That no Methodist preacher should marry a woman who has not the life of God in her soul, I steadfastly believe ; and that it would be much, much better that no woman enjoying the life of God in her soul, should marry a man who has not got the same blessing. In the case of a preacher, I believe the Conference have a right to separate a man from the itinerant work, who has thus married ; but, in the case of a private member, either woman or man, marrying a man or woman, who follows not with us, who has a conscientious belief in the Bible, and is orderly in his or her moral conduct, we have no authority to separate such from the church of God. Now, what is the consequence ? The parties are grieved, and consider their characters aspersed, generally go into the world, lose the life of God out of their souls, give up the means of grace, the fellowship of the godly, or go to some congregation where the power of religion is neither felt nor acknowledged. But, 2dly, What will be the case in such a place as Shetland ? All the young women will be afraid to come near us : they may hear, but will not join in religious fellowship, and then we know we can do them little good ; and young men will malign and detest us, and will not come near our assemblies.

“ But what can now be done ? If these young women are not formally excluded, let them see that there is a yearning over them ; that you are striving to see what lenity can be shown ; and, if they pray to be restored, do not hesitate in granting permission.

“ There is only one thing left unsaid. If any of our members have married gross offenders, and therefore been justifiably expelled ; yet, even if they turn, repenting of the evil, let them be forgiven, for the discipline of the church that is not emen-



datory, is antichristian. If, in this or any other case, we leave no place for repentance, we sin.

“Warn and counsel all that are brought to God to be exceedingly careful in these engagements. But it costs much labour, fears, prayers, and tears, to get a soul brought into the fold. Oh! how careful, then, should we be not to let them stray, or expel them, from it.

“A. CLARKE.”

The reader will recollect the painful controversy respecting the exclusion of the Apocryphal books from those copies of the Scriptures circulated by the Bible Society. Dr. Clarke very fully expressed his views on this subject in a letter to Mr. Butterworth, his brother-in-law:—

“*April 16, 1826.*

“My very dear Sir,

“I am very sorry that the question concerning the Apocrypha has been agitated in the nation, in reference to the British and Foreign Bible Society. No society ever did so much good—none ever had more of the blessing and approbation of God. It went on well; its progress was like that of the celestial light, shining more and more unto the perfect day. This state of its prosperity I hoped, was so permanently fixed, as never to be moved; and I was as much surprised as grieved to find, last year, when spending some time out of the kingdom, that the committee, the subscribers, the nation, were all divided concerning, shall I say, the hitherto very blessed progress of its operations. On my return to the country, I met with pamphlets calling upon all the friends of Divine revelation, to remonstrate against the conduct of the committee, for having circulated, caused to be circulated, or helping to circulate the Apocrypha, in such a way as to cause it to be received as a series of books written by Divine inspiration! I judge no man’s motives; but, in some of those publications, I saw very much inconclusive reasoning, much misstatement, and not a little false colouring. I knew the committee well; I laboured with them very assiduously for more than ten years, and I knew, not only the operation of their hands, but the workings of their hearts. Purer motives in multitudinous labours and cares I had never witnessed, and of mightier and more beneficial effects I had never heard nor read. Such men could not be against the truth, but, for the truth; and because it was so, the pleasure of the Lord prospered in their hands. But, by means of the ill-judged outcry that has been made—both by the resolutions of certain societies, and by the publications of some alarmists—the harmony, I find, is dis-

turbed, the work impeded, and, in the apprehension of many (on both sides), the seeds of disorder and ruin are so deeply sown as never, in all probability, to be eradicated. If this be the case, I would not for a world have been the framer of those resolutions, or the publisher of those pamphlets. When I heard that the question was confided to the consideration and ultimate decision of a select committee, I did feel a wish that I might have the opportunity of speaking my mind on the subject before it was ultimately determined. I have lately heard that ‘the die is cast,’ and that the society is neither to print, circulate, nor help, directly or indirectly, to circulate, in any circumstances, nor in any country, the Apocrypha. If the society takes this bold, I had almost said this temerarious stand, they had better at once drop the word Foreign from their designation, retain the word British, and bid adieu to nine-tenths of their labour, and nineteen-twentieths of their usefulness. Proh dolor! I need not state to you the following facts.

“1. That the Church of Rome receives the Apocryphal writings as parts of the sacred Scriptures.

“2. That the Greek Church has, from time immemorial, in fact, received them much in the same way.

“3. That neither of these Churches, nor the individuals that compose them, would think the Bible perfect without those writings; and, if withheld from them on religious scruples, would doubt the motives of those who offered them, and would draw back their hands from receiving what they must, on their principles, deem a mutilated and erroneously imperfect donation.

“4. That in all their own editions of the Scriptures, whether the Latin Vulgate or the Greek Septuagint, the Apocrypha has its place, without any mark of deteriorating distinction or note of spuriousness.

“5. That the most ancient and most authentic MSS. which exist, of the Vulgate and Septuagint, have these books in the same way, and they have been read in the churches, and by individuals, before and since the invention of printing. I have probably examined more MSS. and ancient editions of these two early versions, than most who have written on this question; and I have certainly found these books invariably connected with the sacred text, and often indiscriminately mixed with it.

“6. ‘But, should the British and Foreign Bible Society print it thus, would it not imply that they held it to be of the same worth as the sacred canonical books—thus propagate error, make the chaff equal to the wheat, and deceive and destroy the souls of the simple?’ In answer to this, I would ask in my turn, Is the Apocrypha the source whence the errors, the most destructive errors, of the Church of Rome, emanate? Is a single verse ever

brought forward to prove the Pope's supremacy ; the doctrine of indulgences ; that of transubstantiation ; penances for the pardon of sin ; sacerdotal absolution ; Divine honours to the Virgin, to saints, and to angels ; prayers and offerings to such as are intercessors and mediators ; infallibility ; purgatory, &c., &c. ? I here assert, that, although born and bred among the Irish Papists, living long in a state of intimate connexion with them, frequently discussing with them the doctrines of the Protestant and Roman Catholic Churches, I never heard the Apocrypha appealed to for the confirmation of one of those doctrines, and only once on any other, and that was a passage in the Maccabees in reference to the intercession for the dead. And, in all my intercourse, connexions, or disputations with priests or laymen of that community, I never could discern that any individual had been perverted from the simplicity of the truth by the Apocrypha, or confirmed in one destructive error of any kind by its means. No ; it was not the Apocrypha that was brought to bear against Protestantism, and the doctrines of the Reformation, but the Bible itself, the fathers, and tradition. And I most religiously believe, that no man has ever lost his soul by means of the Apocrypha ; though thousands have been mortally deluded by false interpretations of the Bible, by the authority of the Greek and Latin fathers, and by the unsubstantial deceptive mirage of tradition. Indeed, my own observation has led me to conclude, that much less consequence is attached to the Apocrypha, even by the Roman Catholics, than we generally imagine ; that it is much less read, and much less quoted.

“ If, therefore, nations of men have received these books as a part of the Bible, and will not receive the Bible without them ; and if, from the former, there is so little moral danger, which I believe and maintain ; and if, without the latter, they cannot become wise unto salvation, I say, in the fear and in the name of the everlasting God, do not withhold the words of life from them, on account of this circumstance—and a circumstance, too, the evil operation of which is purely problematical. I always understood, even in the first institution of the society, and in all its consequent operations, that it had bound itself to give, both at home and abroad, correct copies of the Bible from authentic and legalized versions. According to this rule, every copy of the Bible given in England, Scotland, Ireland, and all our dependencies, should have the Apocrypha ; for that version which was formed by the resolution of the Hampton-court Conference, in 1603, printed and published by royal authority, in 1611, had the Apocrypha, besides a mass of marginal readings and parallel texts. Why, then, dispute with the Greek and Latin Churches, and say, ‘ We will not give you the whole of your authorized



versions of the Bible; but we will give you the major part?' Might they not say, 'Our fathers have handed down this book to us as you see it; we cannot admit you to decide for or against the authority of both our churches, and against the national education and feeling.' Should I be asked, Do you receive the Apocrypha as an inspired work? I answer, No. I receive it as the Protestant Church receives it. I will not have a Bible without it, unless the attainment be impossible; and in that case, I will go and borrow from my neighbour, whether he be of the Greek or Latin Church.

"But, between ourselves, does not the present outcry involve consequences of high importance and difficult adjustment? Might it not be asked, Why do you reject this work? Is not the general answer, Because it is not found in the Hebrew text? Might it not be asked again, Is a book being in the Hebrew language a proof of its inspiration? This would require some consideration. Might it not again be asked, If you had found the first book of Maccabees in Hebrew, would you not have considered it as authentic and valuable as the first book of Kings? What could we say to this? And I might add, if the book of Sirach, or that of Ecclesiasticus, had been from time immemorial in Hebrew, would not these books, on our common mode of feeling in such a case, have been deemed as worthy of acceptance as the book of Ecclesiastes and the book of Proverbs? I give the arguments of our opponents, and add with them, Why reject these very ancient works because of the language in which they are now found, when you are not prepared to prove, that Hebrew originals have been lost which are referred to with approbation, and recommended in those inspired books which remain, and of those lost originals not even a copy in any language is to be found? Now, though I could answer all these questions to my own satisfaction, yet candour must induce me to allow them their weight in the opinion of those who are prejudicially attached to the Apocrypha. While the bark of the Society sailed out on that wisely directed tack which it has steered in from the beginning, God prospered it—ergo, God was pleased with it. If we clap the helm alee, and seek prosperity on another tack, who can say that God will give a fair wind and a prosperous voyage? I would rather give twenty Apocryphas than be deprived of the privilege of giving one Bible. But I weary you, and my eyes have hard work to hold out. May God influence and direct the Committee!

"Yours truly and affectionately,

"A. CLARKE.

"P.S. Since writing the preceding, I have seen certain Resolutions of the Glasgow Bible Society, dated March 16, 1826,

and have not been a little surprised at their spirit and tendency. I can scarcely think, that any Society, professing Christianity, and any decency and good breeding, could have originated such resolutions. They must have been the work of some furious individual, who thinks he does well to be angry, and imagines he possesses all the right understanding in the world, and that wisdom must die with him. He assumes ground that he does not possess; he reasons, or maddens, on principles which are either false in themselves or falsely applied. He is a judge of evil thoughts, sits in the chair of the calumniator, with his feet on the footstool of the learner. His work is a tissue of abuse, calumnies, and ill-nature. I think it should be noticed no further than thus, 'Till the Glasgow resolutions are drawn up in the spirit of Christianity and the language of a gentleman, we deem them wholly unworthy of regard.'"

In his introduction to Fisher's Folio Bible, Dr. Clarke thus records his opinion of the Apocryphal writings:—

"Of the Apocrypha, without allowing it the merit of Divine inspiration, it may be said there are several of its books of considerable importance; and there are others of a widely different character. Of the former class, the Book of Wisdom, Ecclesiasticus, the Song of the Three Children, and the first Book of the Maccabees, are the chief. The two former contain many excellent maxims for the regulation of life, both civil and religious; and the latter is an invaluable history of the times and transactions which it records. Of the other books, very little creditable to their character can be spoken; and some of them are both puerile and ridiculous in the extreme. The history of Tobit, of Judith, and of Bel and the Dragon, are proofs in point."

Dr. Clarke concluded his Commentary on the 17th of April, 1826; shortly after which, being freed from particular engagements at home, he conceived a strong desire to visit the Shetland missionaries, with whom, indeed, he had been present in spirit ever since the commencement of their arduous but glorious and successful undertaking. He was apprehensive that his dearest friends would object to such a step, on account of the severity of a northern climate and the shattered state of his health; but, when once his desires had assumed the shape of resolutions, which, however, was always the result of much previous consideration, nothing could dissuade him from the execution of his purpose. This was the case on the present occasion. After maturely weighing the subject, he came to the conclusion, that the path of duty would lead him to Shetland; and the prospect of difficulties, privations, dangers, death itself, had not power to

turn him aside. The entreaties of his family and his friends were in vain. Being at Birmingham while the subject was in agitation, he thus replies to the affectionate dehortations of his wife:—"I may be ultimately hindered from going to Shetland; but to all my judgment and feelings, it seems a work which God has given me to do. I must go on till he stops me. To sacrifice my life at the command, or in the work of God, is, as to pain or difficulty, no more to me than a burnt straw. My life is his, and he will not take it away out of the regular course, unless greatly to his glory and my good." And, again, a few days later:—"When I get to Edinburgh, if I do not feel myself equal to the task of proceeding to Shetland, I will relinquish it: with pain, it is true; but yet with submission to that high authority which imposes the necessity, and who does at all times all things well. If I am enabled to take the journey, fear not for me; for I shall be most certainly supported through it: *I am sure God will not bury me in the Northern Ocean!*"

In anticipation of this journey, he writes to Mr. Dunn:—

"If you can give me any directions or hints, drop me a letter to the chapel, Edinburgh. I shall like, if possible, to visit Yell, and Unst; but, if nothing but open boats can be procured, I should not be able to stand cold and wet. I feel I am getting an old man; and, though the same will and mental energy remain, yet my body does not bear me out. Many are against the present journey; but it appears as if God required it: therefore, I go on till stopped by his hand or providence. I shall be like the king's packets, I shall break water, even in a storm, though I may see it impossible to proceed."

On the 30th of April, Dr. Clarke preached one of the missionary anniversary sermons in the Lambeth chapel, and collected nearly £90, "when £40 was not expected," and on the 1st of May he attended the public meeting. "Wonderful speaking," says he in a letter to Mr. Wears, "but the best to me was, *help for Shetland*. I sent you this morning to finish the house, and I would raise the £40: from two persons I received £5 each, and so here are £10 towards the £40. I have also received a cask containing nails, bolts, &c., &c., for buildings, to the amount, prime cost, of £11 10s. 10d."

The journal in which Dr. Clarke recorded his observations on his Shetland tour commences with the first of June, 1826, and concludes with the 18th of July.

He obtained a passage from Leith in the *Woodlark*, tender to his Majesty's ship *Investigator*, engaged in a survey of the islands to which he was bound. During the passage the conversation turned upon "the plain gold ring." We give Dr. Clarke's account of it as an amusing proof of his sprightliness



and ingenuity:—"There were present," he observes, "Captain Fremby, his lady, Mr. Lord and Mr. Bedford, two midshipmen, my son, and self. 'How is it,' says one, 'that the most simple and unadorned rings are used in the matrimonial ceremony?'—" 'Because, I believe, the Canon Law requires that no other shall be used.'—A. C.: 'I am not aware that there is any law on this part of the subject. The law states that a metal ring shall be used, and not one of leather, straw, thread, &c.; and the reason to me appears to be this:—the ring itself points out the duration of the union; it is without end in reference to the natural lives of the parties. Metal is less liable to destruction than flax, leather, straw, &c. Gold is generally preferred, not only because it is the most precious, but the most perfect of metals, being less liable to destruction or deterioration by oxidizement. Life will wear out by labours, trials, &c.; and so will gold by attrition, frequent use, &c. Therefore, life and the metal shadow forth each other, properly enough. As to the ring being simple and unadorned, I think it has its reason in the case itself, and in the feelings and apprehension of the spouse who produces it. He has chosen, according to his feelings, one whom he esteems the most perfect of her kind: she is to him superior to every other female, adorned with every charm. To use, then, in this state of the case, any ornament, would be a tacit confession that her person was defective, and needed something to set it off, and must be more or less dependent on the feeble aid of dress.'—Mrs. Fremby: 'But, Sir, there is soon added what is called a guard; and this is, if circumstances will admit, highly ornamented with pearls or brilliants.'—A. C.: 'True, Madam; and this is not without much signification. The unadorned ring supposes the fact of the bride's great superiority as already mentioned, and her suitable feelings towards her spouse; but the guard is afterwards added. In order to preserve this perfection; the husband feels it necessary to add ornaments to the union, *i. e.*, endearments, attentions, and obligations, to keep his wife steady to the character which he has given her to assume; and, without attention to the support of that character, and the continuance of endearing conduct, he knows the progress of married life will soon remove all false, or too sanguine, expectations of each other's character. The bubble, if it were one, would soon burst; animosities and mutual recriminations would soon embitter wedded life, and show how false and empty the high-formed estimation and expectations of each other were at the beginning. Thus the guard, as well as the ring, are not without their respective significations.' Mrs. F. smiled: the rest were silent, and the discussion ended."

The following piece of vivid description would not do discredit

to the pen of a tourist by profession :—" We got on pretty well to-day till we came to the Pentland Frith. Here we had a monstrous sea, tide conflicting with tide, raising the billows to a fearful height ; but, as the wind was pretty fair, our inimitable cutter literally cut through all. We went on with a strong gale, principally in our favour, till we came near to the Fair Isle, when the wind changed directly opposite, coming from north-east, and blew a hurricane. The sea wrought, and was tempestuous. We seemed to have arrived at the end of the terraqueous globe, where nature existed in all its chaotic confusion and fierce uproar. There appeared a visible rage and anger in every wave. They seemed as if contesting with each other, which should contribute most to destroy and engulf all within the vortex of their action. After appearing to be suspended for a moment, they fell down with such tremendous thunder, as if a whole park of ordnance had been discharged at once : ' deep cried unto deep at the noise of his water-spouts : all his waves and his billows went over us.' At first we reefed all our sail, then struck our topmast, next brought down every inch of canvas upon the deck, and then set a small try-sail to steady the ship. In these circumstances, we were obliged to bear away : no possibility of anchoring, or of seeking port, in such horrible contention of the elements, and in such dangerous seas. We continued to ship sea after sea, till our little vessel seemed as if on the very eve of being submerged. In a short time, the angry, sullen wind chopped about : the storm became more moderate ; and we had at least a fair gale, though the sea was still tremendous. We sailed round the Fair Isle, regained our true course : the gale settled shortly into a strong breeze, and continued so to the end of our voyage." The storm lasted nearly twenty-four hours. In a letter to the Rev. T. Smith, the Doctor says : " Would you wish to ask me how I felt during those tremendous hours ? Just as a man who knows his God, and trusts alone in his Christ, should feel. Yes ; and, superadded, *I had the conviction that God had not created one drop of water in the North Seas to drown Adam Clarke.* I had not mistaken my call,—I felt confident in my strong tower."

But the violence of the waves was not the only danger to which the voyagers were exposed, as Dr. Clarke will make appear :—" The *Waterloo* King's revenue cutter, being out in these seas on the preventive service, was off Fair Isle ; and when, by the wind changing, we were obliged to bear away, as if for Iceland, she was driving before the storm, making for the Scotch coast. Taking us for a smuggler cutter, she made a signal, which we were unable to repeat, our colour getting foul in the shrouds. She then fired a blank cartridge, and, finding her sig-

nals not answered, was on the point of firing into his Majesty's cutter. However, the two vessels meeting, our commander told him he was tender to the *Investigator*, then employed in surveying the Shetland Islands. Learning this, he reshipped his boat, which he had ready to board us, and shore off."

The following were Dr. Clarke's impressions on a first view of Shetland:—"Oh, the appearance of Shetland! a continuous series of barren hills and mountains: scarcely any cultivation to be seen, and perhaps not even in general cultivable soil. The grass is of a brownish green, the rugged rocks, or large districts of peat-moss, or hether, appearing in most places. It had this day a truly horrid appearance: the sea was still very rough, the breeze having much freshened; and we seemed to come to behold the termination of the terraqueous globe, at its utmost northern extremity. I could not help exclaiming, 'Who could choose this for an abode?' and, on looking around me in this dreary barrenness, I seemed to wonder why I had come hither, and could not help crying out, 'How shall we get away?'"

It is but just to this Ultima Thulé to add, that, on further acquaintance, the Doctor made the following concession:—"Everything bears the aspect of wildness, uproar, and misrule. Yet there is something majestic in the whole, something that pleases the imagination, and on which intellect can ponder, and even feed with profit, and a certain measure and kind of delight."

We have this description of the first congregation of Shetlanders to which Dr. Clarke preached:—"There was a character of honesty, openness, intelligence, and, I might add, of critical simplicity, which I have rarely met with. The countenance of the Shetlander has certainly a peculiar cast, both as it respects males and females. To me it argues honesty and trust-worthiness: not easily inclined to a first impression; but, when persuaded, firm, determined, and inflexible. The eye has a peculiar cœrulean or blue-green glance, like that of the ancient Gauls; that which Plautus calls 'the grass-green eye.' There is something like it occasionally in the aboriginal Irish, who are all of the same Gothic, or Celtic, stock. It is not the eye itself that is green; but a certain glance of it, in a particular light and direction. I am pleased with this first specimen of a Shetland congregation."

In passing in a boat from Scalloway to Walls, Dr. Clarke witnessed the following exploit:—"Within half-a-mile of where we landed, a large shoal of whales came into one of the voes or bays. The islanders manned all their boats, got behind them, drove them into shoal water, and succeeded in killing the whole shoal, which amounted to 101! The water of the bay, for a mile distant from the place of attack, was dyed with their blood. It



is the young, in general, that occasion the capture of the old ones; for they heedlessly run into the shoal-water; and, so attached are these monsters to their offspring, that they will risk their lives to save them. A friend told me that he saw one of the female whales take her wounded young under her breast fin, and endeavour to make her escape with it. He saw another young one, which appeared to be greatly terrified, dash itself upon the shore, where it was soon killed: the mother, which had been near the shore, had turned and was regaining the deep water; but, missing her young one, and finding, no doubt, by instinct, or smell, that it had gone ashore, she turned again, took the same direction, and absolutely dashed herself on shore alongside her young, where she also was immediately speared. On examination of several of these females, I found two cavities near the navel, on each side, in which their teats were included, and which they can extrude at pleasure, in order to suckle their young: thus exemplifying Lam. iv. 3, 'The sea-monsters draw out the breast to their young,' I am sorry to add, that much of this booty is likely to be lost, as the poor people have not vessels enough to contain the oil. Some of the people said, indeed I myself heard one of the lairds say, 'I believe God has sent this shoal of fish to us in honour of Dr. Clarke, who has come so far to see and do us good; for, though we have had shoals of whales in these islands, yet the memory of man does not record a shoal coming at this time of the year, nor for two or three months later.'"

The first congregation to which Dr. Clarke preached in Walls, contained fifty women to one man; the second was composed of two hundred females and but five males, the men being afloat at the fisheries. "The women," resumes the tourist, "were without bonnets of any kind, and their faces generally oval. Almost all of them were stout and remarkably healthy, though they live in the most dismal huts, or rather hovels, where continual smoke renders all things nearly invisible. Their diet is chiefly fish; fish for breakfast, fish for dinner, fish for supper, fish to fish. This fact still further tends to convince me of the healthiness and nutritiveness of a fish diet;\* and from this we perceive how

\* Yet, when, at a subsequent period, his opinion was asked respecting the quantity of nutriment deprived from various kinds of food, he delivered the following opinion:—"There is such a difference between the flesh of fish and that of human bodies, that, were it not for the quantity of gelatine they contain, I am inclined to think it would be very inadequate, if not altogether unfit, aliment for man. But the gelatine of fish is little more than a fine mucilage; and, though it be very wholesome, yet *it does not afford a sufficiency of nourishment for the labourer*. Hence, the common sense and experience of men teach them to unite certain portions of the flesh of quadrupeds with that of fish, thus supplying a mucilaginous matter, which assists in digesting the more solid and nutritive substance taken from the quadruped."

judiciously the Roman Catholic church has acted, in ordaining a forty days' lent, or fast, upon a fish diet; prescribing also weekly fasts to be kept on the same. I have no doubt that those who follow this plan, find themselves more healthful and vigorous at its termination, than at its commencement.'"

When, however, the men were disengaged from their perilous craft, they resorted to the places where Dr. Clarke preached, in equal proportions with the women; and so much was he pleased by the conduct of all, that he exclaimed, "Oh, had I twenty years less of age and infirmity, how gloriously might I be employed here!" adding, "But I have had my time; and, through mercy, I have laboured in my day and generation. I think I can say with a clear conscience, I have not spared my strength in the work of the Lord."

Through the rigours of an unaccustomed and ill-provided clime, Dr. Clarke suffered an attack of rheumatism, which alarmed his son, who was with him, and he began to fear lest his father should die in Shetland; and, although he recovered partially, he himself became but too sensible of failing strength:—"My health," he observes, "continues to amend; but it is still precarious, and I feel utterly incapable of any additional fatigue. I feel my natural force abated; my eye is become dim, and my days of extra labour are over." And in another place he states:—"I was so much exhausted as to be obliged to call for a glass of water to be brought me into the pulpit. I have risked my life in coming this journey: I have expended all my strength in labours while in these islands."

During his sojourn among these interesting islands, Dr. Clarke preached at the principal places occupied by the missionaries;\* and, on the eve of his departure, he received the most flattering attentions from the superior class of the inhabitants, who hailed him as the great benefactor of their barren home. From one he received a tribute of verse, and from another an offering of the natural productions of the island. "Shetland stockings," he observes, "and gloves, all of the finest wool, and the most exquisite texture, have been presented to me. One pair of these stockings I have myself drawn through a small-sized gold ring; the wool is as white nearly as snow, and this without any prepa-

\* Two of the sermons which the Doctor delivered on that occasion, were afterwards published by their venerable and distinguished author, in a separate form. One, entitled "The sum and substance of Paul's preaching," he dedicated "To the Inhabitants of the Zetland Isles, and particularly to the Members of the Methodists' Societies in those islands." The other, published under the title of "God's mercy in giving a revelation of his will to man, and his Providence in preserving that Revelation from corruption and decay," was dedicated "To the gentry and inhabitants in general of the town of Lerwick."

ration, but just as it comes off the sheep's back." Nor was he forgotten by the poor. A young man to whom the Doctor had given a book which he had long desired to see, was so confounded with a sense of obligation, "that though," says Dr. Clarke, "he spoke deliberately, and had good command of language, yet he found great difficulty to express his feelings. At last he said, 'O Sir, how can I sufficiently testify my gratitude to you for this very precious gift! This is no common present. Though, thank God, able to live, yet, such are my circumstances, that I never could hope to be able to purchase such a book, nor indeed could it be got in all Shetland. Sir, I thank you! But what can I give you in return?' I answered, 'Nothing; nor do I consider the book as of much value—scarcely any to myself; but it delights me to be able to accommodate you with what you seem so greatly to prize. I pray you not to consider it of any other worth than what you may have in your own mind, in reference simply to your own gratification.' 'Thank you, Sir; but I have one white lamb, it is all I have, and ye must take that.' 'Indeed, I will not take it. The present I have made you is little worth. May God multiply your lamb a hundred fold!' 'Then, Sir, do oblige me by taking it to Mrs. Clarke.' 'Nor will I do this either,' I replied, 'for the reasons already assigned.' He looked at the book, turned it on all sides, looked on it with ecstasy, and said, 'The superiority of this work lieth deep.' Confounded and overjoyed, he rose up, bade me good night, prayed God to reward me, and walked away."

At length, after having waited several days for a fair wind, Dr. Clarke bade adieu to Shetland. The voyage homeward proved very tedious. "These," he observes, "are the strangest seas I have ever seen; for such immense and conflicting swells I can find no reason, either in the winds or in the tides. I think they are purely electrical; and, as that fluid acts by a variety of laws of which we are ignorant, though a few of them are known to us, therefore there is no certainty, in these seas, either of wind or weather." Weary with contending against the elements, Dr. Clarke and his son embraced an opportunity which presented itself, of getting on shore in the bay of Aberdeen, which they accomplished by means of a mackarel boat. "We got to the pier," observes the former, "at eight p.m.; and I once more set my foot on terra firma, with the heartfelt exclamation, 'Vive Jesu! me voila sauvé!'"

At Aberdeen he visited King's and Marischal colleges, of which he says, "I called to-day on J. Bentley, Professor of the Oriental Languages, in King's College, but he was not at home. I went to see Dr. Kidd, O.L.L.P. Marischal College, who took us over the whole of his University. But what a college! Not



half so good as a middling English warehouse. The area grown over with grass, as if never trodden: the hall dark, dismal, mean, decayed, and dirty. The library, in my view, not worth £500, the philosophical apparatus the best. The paintings dirty, tattered, many of them unframed; the divinity hall about as big as a middling parlour; the whole of the building mean and ruinous; and I should not wonder if, in fifty years, it had not the name of a University. King's college and University, in the Old Town of Aberdeen, is not outwardly in a much better condition; but it has more popular repute; has more students, and they are now making considerable enlargements. Both universities, in their funds, &c., might make one tolerable college; and into one they should be immediately blended; for it is a farce to have two things called universities, existing within two miles of each other, and not, in both their united funds and influence, equal in importance to one college in Oxford or Cambridge."

At Edinburgh, Dr. Clarke had received the mournful intelligence of the death of his friend and relative, Mr. Butterworth, who was taken ill upon his return from Dover, after an unsuccessful poll for the parliamentary representation of that borough, of which he had, previously to the dissolution of Parliament in 1826, been one of the representatives. "On the same day," writes the Doctor, "a brother-in-law of mine\* died, who has left a helpless widow and three daughters, all wholly dependent on me, without any succour from any other human quarter; and it seemed as if I had quite as much as my back would bear before. I have suffered also heavily from another quarter, and need almost begin the world *de novo*; yet I thank God, I cannot say that these things move me, though they affect me; and in reference to my labours, I may say, the whole quantum of the *sic vos non vobis*. Well, I have God; and God governs the world by his own providence. Thus all is safe."

Whilst on this tour, Dr. Clarke was consulted by Archdeacon Wilson, as to the best method of educating his children, and returned the following valuable answer:—

"Edinburgh, June 7, 1826.

"My dear Sir,

"I do not wonder at your anxiety for the proper instruction of your children, because so much necessarily depends upon it. If the education is neglected, and the bad seed gets leave to vegetate fully, the crop of evil is incalculable. We say in agriculture, 'One year's seeding makes seven years' weeding.' So I am sure it is in the human soil.

\* Mr. James York.

“But how can this evil be prevented; for, as to remedying neglect, that is, in my opinion, next to hopeless? Now, as to plans and systems of education, I find them so various and deficient, and the best of them so inadequate to general application, that there is none I can cordially recommend. I believe the principal part of the mental culture must be done by the parents. None but they can descend so low and rise so high as is necessary in the cultivation of the child’s mind. While very young, they should be as much as possible under the eye of the mother. She should see them washed, clothed, and fed every day. Avoid fashionable boarding-schools: many of them I have myself known to be seminaries of vice.\* If the master be a pedant or a coxcomb, or the governess a prude or unnaturally precise, have nothing to do with them; the child will learn their nonsense sooner than their good sense (if they have any), and you will have factitious evils grafted on natural bad stocks.

“See my own children. I never passed a fault by, though I was rare in inflicting punishment. When evil was done, I spoke of that evil; proved it to them to be an evil; showed them how injurious it was and would be to themselves; how displeasing to God, and how distressing to me. I think I never knew this to fail. I was most puzzled with any bad tempers they showed, or natural disposition to particular evils. However, I treated these as the others, but was obliged often, very often, to carry them before God, make my grief known to him, and entreat him to correct, by his Spirit, what he knew was utterly out of my power. Nor did I pray in vain. I had numerous answers from God, in such a way as left no doubt of the Divine interference.

“As to *books*. The historical parts of the Scriptures, relations, striking facts given in the Old and New Testaments, are wonderfully interesting to the infant mind. Natural history I have always observed to be a child’s delight. The work called *Animal Geography* cannot be too generally used. Practical

\* Mr. Clarke held strong opinions on this subject, as will be seen from the following passage from another of his letters:—“I consider the time spent at boarding-school in teaching girls music, drawing, painting, and dancing, as almost totally lost. Reason and the necessities of the case, if consulted, would dictate, that young women should be taught such things as might fit them for social and domestic life. But this is so far from being the case, that, when married, they are generally found utterly ignorant of the several duties incumbent on them; therefore the expectations of the husband are disappointed; he finds to his sorrow that the *fine well-bred young lady* knows better how to play on the harpsichord, drop a courtesy, sketch a landscape, or paint a rose, than to behave herself as a wife and mother, or conduct her domestic affairs with discretion. All these things, therefore, should be considered so many use-less conformities to the world, which can be of no advantage in the most important departments and relations of life.”

geography, voyages and travels, are also generally well liked. As it was a maxim with me, that deep impressions relative to the reality of a spiritual world cannot be too soon made, I scrupled not to let them read even fairy tales.\* Strange as it may appear, I have known that this sort of reading prepared them for the supernatural appearances and facts in the sacred writings; and, while I endeavoured to fortify their minds against all superstitious fears, I took care to keep out of their way those modish books, which, under pretence of keeping the infant mind free from the trammels of superstition, teach a species of half-concealed materialism and general infidelity.

"Much depends on the places where children have their education. I believe you know pretty well that I am strongly attached to my own country; but I certainly would not prefer it, as the place where I would wish my children to have either their initiatory, classical, or academical education. In England there is an order, a decency, a propriety, and a manner in things, and in doing them, that I see not either in Ireland or Scotland.

"After all, you must carry on much of your children's education by frequent and earnest prayer to God. Lay the darkness of their minds, the crookedness of their wills, the waywardness of their passions, &c., before him; and entreat him to enlighten, rectify, purify, &c.; and remember the promise, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children:' and remember also the saying of one of the ancients, 'When God teacheth, there is no delay in learning.'

"Ever yours, truly,

"ADAM CLARKE."

On the day of Mr. Butterworth's funeral in London, which Dr. Clarke hastened to attend, all the shops in Dover were closed as on the Sabbath, and the bells of the town were tolling muffled peals during the chief part of the day.†

\* In the same year, writing to one of the Shetland missionaries, he says, "I want all the tales you can get of fairies: these relations belong to the natural history of the human mind, and that history I am striving to investigate."

† Were it within the scope of this work, many pages might be filled with a deserved eulogium of this benevolent and amiable man. His death was justly regarded as a public calamity. His funeral sermon was preached by the late Rev. Richard Watson, who was, during several years, associated with him in the Wesleyan Missionary Society, of which Mr. Butterworth was the Treasurer, and Mr. Watson the Secretary.

From this discourse we may derive a condensed description of Mr. Butterworth's principal excellences:—"His life was a life of faith in the Son of God, without the least affectation; for his character was one of great simplicity: he appeared ready for every good word and work. To the



On the way to London, by steam, he beguiled the time with Blair's Sermons, of which he says, "This being the Lord's day, I shut myself up in the cabin; and, as the packet has a good library for the use and amusement of the passengers, I took down a volume of Dr. Blair's Sermons, none of which I had ever read. During the course of the day, I read four whole sermons, and scanned several others. I was exceedingly disappointed. I expected, at least, fine, elegant, terse, and powerful language—such I did not find. Dr. B.'s is generally correct; but tame and inanimate. His thoughts are not deep—he has neither a mine of science nor religion. He abounds in assertion, and scarcely proves anything. Many of his assertions, from which he draws his strongest arguments, are unproved and disputable. He speaks as though the reader must not question his doctrines, and some of them are very questionable. In one place, he forms a serious doubt, whether the doctrine of endless punishments be according to the goodness and perfections of God. But his work

duties of the closet, prayer, and meditation on the Scriptures, his attention was strict and faithful. The service of his domestic altar was regular and serious. There was in his house no guilty shame of bowing the knee to God. The hour of seven o'clock on the morning of the Sabbath, found him in the vestry of Great Queen-street chapel, in the exercise of the office of a class-leader, an office which he had held for nearly thirty years. Neither the distance from his residence, nor the most unfavourable weather, prevented his punctual attendance. Kindness of heart, a manner at once frank and dignified, almost constantly collected around him smaller circles of select, or larger companies of more general acquaintance. Few men possessed in so high a degree the rare art of leading on an instructive, or a directly religious conversation, without effort. To the young, he was especially and attractively benign. Without laxity in his religious opinions, holding with tenacity the leading doctrines of orthodox Christians, the minor differences of party were no check upon the flow of brotherly affection. The 'Strangers' Friend Society, the British and Foreign Bible Society, and the Missions, all, from almost their commencement, called forth his liberality, his time, and attention. One day in each week he appointed to receive at his own house the applications of such as needed pecuniary relief, or advices and assistance in various exigencies. His servant, on being once asked how many petitioners he had on that day admitted, answered, 'Nearly a hundred.' Into all these cases he entered, in order to make his charities at once discriminating and efficient. The stranger in a strange land, found in Mr Butterworth a ready, and often an effectual friend. His intercourse with foreigners was frequent and extensive: where relief was necessary, it was given; where not needed, the hospitality of his table, his friendly counsel, protection, or assistance, in accomplishing the various pursuits of business, literature, or curiosity, were afforded with a blandness of manner, and a warmth of interest, which have impressed upon the heart of many a foreigner sentiments favourable to the character of the country, and honourable to the Christian name." His large income, derived from the successful prosecution of his trade as a law-bookseller, was expended in acts of Christian charity, and thus flowed back into the hands of the Divine Giver.

has little tendency to awaken the sinner, or send a penitent to the Saviour; and, as to building up believers on their most holy faith, that really seems out of his province. The sermon on the ATTRIBUTES OF GOD, is a meagre performance. If he possessed logical or metaphysical powers, they might have been employed here to much greater advantage; but they do not appear. His sermon on the *Wisdom of God displayed in Providence*, is the best of those I have read."

On reaching London, Dr. Clarke was too much fatigued to travel to Liverpool, to attend the sittings of the Conference which was about to be held in that town. He, however, wrote to the President, giving him a general account of the state of the Shetland mission, of which he had so recently been an eye-witness; and, also, engaged some of his influential friends to watch its interests. Hearing that the Conference had determined not to increase the number of missionaries to the Shetlands, when fresh fields of usefulness were opening up on every hand, he wrote an affecting remonstrance to his brethren, which had the desired effect, and a sixth preacher was appointed.

On subsequently reviewing what he had witnessed during his Shetland tour, in a letter to Mr. Dunn, he says, "And now, Sammy, what shall I say about the work of which we have written and spoken so much? I cannot say that it answered my expectations. It far exceeded all that I had even hoped. I have not witnessed so much good done in so short a time, with such slender means, wherever I have travelled, nor have I read of such. I saw all the preachers, and had the leaders from every isle and place of preaching (either at Walls or Lerwick); and I inquired closely into the work everywhere; and I believe I pretty well know the whole. I have seen the grace of God which is among them, and am sovereignly glad. The half of the good I witnessed had not been told me. Indeed, the preachers themselves do not fully know it."

## CHAPTER XV.

*Dr. Clarke's Popularity as a Preacher of occasional Sermons—He is again visited by H. R. H. the Duke of Sussex—Means of avoiding Contagion—The Church and the Methodists—Dr. Clarke is overturned in his Carriage—Letter to the Rev. Mr. Hindson, Shetland—Dr. Clarke visits Manchester to preach—Meditates a second Visit to Shetland—Chapel-building in Shetland—Dr. Clarke's Letter of Condolence to Archdeacon Wrangham—His solitary Watchnight—More Chapel-building in Shetland—Dr. Clarke's Map of Shetland—He sets out for Cornwall—Is taken ill at Bristol—Prepares for re-visiting Shetland—Sails from the Thames—Circumnavigates the Isles—His cordial Reception and hospitable Entertainment—His extempore Preaching—He maintains the Doctrine of Universal Redemption—Obtains Ground for a Chapel on the northernmost Point of the Isles—Effects of his preaching—He lays the Foundation of a Chapel on Ultima Thulé—Sails for Whitby—Preaches to an irreverent Congregation—Arrives at Home—Opens a Chapel at Loughborough—His continued Labours for Shetland—His Objections to a stated Ministry—Remarkable Letter to the Rev. T. Smith—Dr. Clarke's Objections to Chapel Debts—He presents his Volume of Sermons to Dr. Howley, Bishop of London—His Letter on the Occasion—Singular Scene at Halifax—Dr. Clarke receives a present of a great Coat from a Country Tailor—His Kindness to the Poor—His New-Year's Resolves—His Views of the Leeds Secession—He is elected a Fellow of the Eclectic Society of London—The State of his Health—He starts for Ireland—Singular Effect of an Alarm—Makes a remarkable Collection at Manchester—Dr. Clarke visits the Scenes of his Boyhood—Returns Home—Visits Wales on official Business—Hears his Son's first Sermon in Liverpool—His conversational Powers—Letter from the late Mr. Wilberforce to Dr. Clarke.*

AFTER a few weeks' rest in his beloved home, Dr. Clarke was again besieged by applications to preach sermons for various benevolent purposes. His exertions were usually so successful, the collections following his powerful appeals so far beyond what any contemporary preacher of any denomination could produce, that the managers of various charities were urgent for his help. It seemed as if there was no rest but the grave for this honoured minister of Christ; for, if he hoped to obtain any personal ease from the conclusion of his biblical labours, he was most effectually disappointed. Labour, though of a somewhat different kind, was still his lot; and he died in full harness.

In September, 1826, we find him at Stockport, where, as he relates the fact, "I preached on Sunday morning to a noble congregation. It was a collection for their new chapel; and at this



sermon we got £180. The next morning I preached again in the same place, and the collection amounted to £80."

In the following month, the Duke of Sussex again honoured Dr. Clarke by dining at Haydon-hall; and, shortly after, this worthy prince gave the Doctor another token of his regard by appointing his youngest son, then curate to Archdeacon Wrangham, at Hunmanby, in Yorkshire, one of his chaplains.

To this son, the Rev. J. B. B. Clarke, now curate of Frome, in November of this year, Dr. Clarke addressed an admirable letter, on hearing that his parishioners were afflicted with the typhus fever. The following advice may prove useful to those whose duty it is to visit the abodes of disease, however contagious:—"While you are ready at every call, make use of all your prudence to prevent the reception of contagion. Do not breathe near the infected person. Contagion is generally taken into the stomach by means of the breath: not that the breath goes into the stomach, but the noxious effluvia are, by inspiration, brought into the mouth, and immediately connect themselves with the whole surface of the tongue and fauces, and in swallowing the saliva, are taken down into the stomach, and, there mixing with the aliment that is in the process of digestion, are conveyed, by means of the lacteal vessels, through the whole of the circulation, corrupting and assimilating to themselves the whole mass of blood, and thus carrying death to the heart, lungs, and to the utmost of the capillary system. In visiting fever cases, I have been often conscious of having taken the contagion. On my returning home, I have drunk a few mouthfuls of warm water, and then, with the small point of a feather, irritated the stomach to cause it to eject its contents. By these means, I have, through mercy, been enabled to escape many a danger and many a death. Never swallow your saliva in a sick room, especially where there is contagion. Keep a handkerchief for this purpose, and wash your mouth frequently with tepid water. Keep to windward of every corpse you bury. Never go out with an empty stomach, nor let your strength be prostrated by long abstinence from food."

About this time, efforts were made in the East Riding of Yorkshire to establish what was designated Church Methodism. Archdeacon Wrangham appears to have consulted Dr. Clarke on the subject, and to have received the following answer,—an answer in several points liable to contradiction. It is dated Haydon-hall, Oct. 6, 1826:—

"The Transactions of the late Conference' are totally false. We have used, and do use, *in almost all our chapels*, on the Sabbath morning, the liturgy of the Church of England. For these thirty years, I have almost invariably used it, and *our*

*people love it.* As to the Church, we stand as near to it in doctrine as we possibly can do, and in discipline as far as it will permit us. We are, as preachers, without episcopal ordination, and that not of choice, but of necessity. And the refusal of the bishops to ordain our accredited preachers, was the greatest mistake they were ever guilty of. We might have been thrown into the Dissenting scale; but our inveterate attachment to the Church prevented this, and I thank God for it. Were the question ever to arise, which is possible, whether the Church or the Dissenting interest should prevail in these lands, it would be settled in a sovereign manner by the Methodists, if numbers and influence would effect it; for, *to a man*, they would throw themselves into the scale of the Church; though, from the clergy and rulers, we often meet with the most unmerited obloquy, and little to conciliate. Our attachment is from conscience, and therefore ill usage does not affect us. Because, in conscientious principle, I ever was a Churchman, *I could not*, to screen myself from persecution, *ever qualify under the Act of Toleration.*"

To this may be appended an extract from a letter on the same subject written to a gentleman in Cumberland:—"We (*i. e.*, Churchmen and Methodists) cannot be one body, as we now stand, but we can be of one spirit. The Church has our warm attachment; and, if the time should ever come, which *Dieu ne plaise!* that the bodies of the various Dissenters were to rise up against the Church, the vast bodies of Methodists would not hesitate a second to be your light infantry. We call you Mother Church, because our founders were clergymen of your Church; and our religious principles are those, and those alone, of the Church of England. Yet show us how we can be more readily united, so as not to be prevented from doing the work which God has given us to do; and my heart and hand shall both be with you."

In January, 1827, Dr. Clarke narrowly escaped death by the overturn of his barouchette, on the way from Pinner. The horse had taken fright, which caused the vehicle to be upset; and, in its fall, Dr. Clarke received several deep wounds, besides severe contusions in different parts of the body. While he was upon the ground, the horse plunged desperately; and he expected every moment to be killed by a blow from its hoofs. When, with some difficulty (for he was nearly insensible) he had reached home, it was found that his forehead and his nose were deeply cut; and some time elapsed before he recovered from the shock which his whole frame had sustained, or was fit to make his appearance in public. But God, who, as he remarked on the occasion, "can bring to the sides of the pit, and can bring up again," had not yet done with his faithful and laborious servant.

In March, 1827, Dr. Clarke wrote to Mr. Hindson, one of the Shetland missionaries, an encouraging letter, from which the following passage is extracted :—

“ Last Monday (the 26th), I packed a great number of books for your schools at Lerwick, Walls, Sandness, Yell, and elsewhere—principally every kind of initiatory work ; and multitudes of the Union spelling-book, 1st, 2d, 3d, and 4th parts. I have sent also some clothing ; all must be dispensed with a careful and equal hand. Yesterday, I received a letter from your friends at Kirkbythorne, Shap, &c., inclosing a ten-pound Bank of England note. I hope you will not be prevented from building in Yell. You have already, I think, got £30, and now here are £10 more. Well now, on condition that you build a proper chapel, and, connected with it, a house for the preacher, consisting at least of a good sitting-room, a kitchen, two bedchambers, &c., you may draw, if necessary, for your own, ten and twenty pounds more ; that is, £30 more than you have already had. Now, up and be doing, and may the hand of God be upon you for good ! ‘ All your wants be upon me, only do not lodge in the street.’ God knows, my heart and soul are in your work. I will go on as long as I can, and as far as I can. If, to get me the best and most curious mineral specimens in Yell, Unst, or anywhere else, would prevent your preaching even one sermon, let the minerals lie in their beds ; otherwise I shall be glad to get any good specimens from your isles.”

In June, we find him again engaged in pleading the cause of a newly-erected chapel in Manchester ; and, though a collection for the same chapel had just been made in all the chapels of the circuit, on three several days, yet, on the following Sabbath, he got, to the astonishment of all, £104 16s. 6d. It may here be remarked, that, on occasions of this kind, he never varied from his usual style of preaching. He deprecated the preaching of what is called a charity sermon, and contented himself always with a closing appeal to the liberality of his audience.

From his correspondence with the missionaries about this time, it appears that Dr. Clarke meditated a second visit to Shetland. To Mr. Wears, under date of Nov. 25, 1827, he writes,—

“ 1. You want a chapel at Papa Stour. You shall have one, if God spare me. Mr. R. Scott, to whom I have written, and from whom I have just received an answer, will give me £10 for that chapel. I have begged £10, the whole £20 ; and you say it will be done for £18. Have it in a good place ; and, if absolutely necessary, I will beg £5 more. I have promised that this chapel shall be called Harriet Chapel, at the request of a family from which I have received much help for Shetland. Build this chapel when you will, the cash is provided for it ; and remember



that it be called, Harriet Chapel, Papa Stour. 2. We must have a chapel at Scalloway. Of Mr. R. Scott, we shall have £10 for this, and 'a-begging I will go' for the rest. 3. If I am spared, I'll get you one at Sand. But I think your hands will be full enough at Papa Stour, and Scalloway. In both these places, I long for chapels. 4. I will strive to get you a supply of school-books as soon as I can. As I am a Governor of the British and Foreign Bible Society, on my application they have granted me a hundred Bibles and two hundred Testaments. These must be divided amongst the most necessitous. You shall have your proportion for Walls, Sandness, and Papa Stour. Now, my dear fellow, are you not satisfied, and thankful to God? You must tell the Papa Stour people that they have an ardent friend in A. C., though he never saw any of them. And should I ever see Shetland again, I will endeavour to visit Papa Stour. I am glad you have been at Foula, and I shall greatly rejoice to have a Methodist chapel there; and, when you find this practicable, I am sure your steady friend, J. Scott, Esq., of Melby, will grant you land; let me know, and I will move all I have in heaven and earth to meet the expense. It seems as if God were sparing my life only for the sake of the people of Shetland. The love of them burns in my heart with a clear and steady flame."

The following passage occurs in a letter to Mr. Hindson, dated Nov. 26 :—

"I wish a chapel in the Ultima Thulé (Foula). As our friend, Mr. J. Scott, is the proprietor of that island, I judge there will be no difficulty in getting a little ground to build on. But I wish the church built before I attempt to build the chapel.\* All of you should take a turn to that island, and, if God bless your word, form a society. As you have had the honour of forming the northernmost Methodist society in the world, I wish you to have the honour of forming one in the island of Foula, the Ultima Thulé of the ancients,—what was then supposed to be the utmost land on the face of the globe. This will be a glorious achievement; and who knows but God may honour me, by employing me to lay the first stone of a chapel there! This is among *possible* things. Mr. Wesley used to say, 'I scarcely ever went to a place that I did not visit a second time.' This may be the case with me in reference to Shetland. I am scheming to get a number of friends to join me in a steam-packet, if the cost will not be beyond the depth of all our

\* "This is our way," says the Doctor, in a former letter to Mr. Hindson; "the church first, the chapel next. We have, in a few cases, built the chapel before God built the church; and we had no prosperity. We cannot do God's work, and he will not do ours; but he will help us to help ourselves."

pockets. What a sight it would be, to see us come smoking up Bressa Bay!"

In a letter addressed to one of his sons-in-law, concerning the illness of one of his children, and dated December, 1827, we find the following:—"I well know that it is not an easy thing to bury children, and can never forget the saying of a plain man in Leeds, who, having lost a child, was bewailing his case to a neighbour, who said, 'My dear friend, be thankful that God has taken your child. He will do better for it than you could ever do; he has taken it to himself in mercy.' The poor father only answered, 'Ah! I see it is an easy thing to bury other folk's children.'"

The following letter of condolence to Archdeacon Wrangham, written about the same time, affords a beautiful practical comment on the previous text:—

*"Pinner, Jan. 20, 1828.*

"Rev. and very dear Sir,

"It was not with an ordinary degree of mournful submission that I learnt, by a letter from Joseph received this morning, that a sad breach has been lately made on the integrity and comfort of your family by the unlooked-for death of your son-in-law and grandchild: such strokes as these, though from the hand of the God of mercy, cannot be lightly felt even by those who are inured to deprivations in the school of adversity, and who have learned in it that he whose name is mercy, and whose nature is love, does not willingly afflict the sons of men; that what he does is right, for he does all things well.

"For cases like yours, Rev. Sir, it would be easy to point out those maxims and promises from the sacred volume, which apply strongly in the way of instruction, consolation, and edification in righteousness; but to a father in the Gospel, an experienced teacher, even of those who are perfect, at best it could be considered only as a well-intentioned officiousness, to crowd upon his affliction a collection of common-places. In my own immediate family, six times have I seen affliction by a rod, which, though held by the hand of the Father of mercies, was applied with that sharpness which became a master to use, who had tried milder methods with a dull, if not obstinate, pupil. One after another, after intervals, I lost six of my children; and thus the half of the hopes from my family were cut off. In these afflictions, in some of which my life had gone down to the sides of the pit, and its stream had nearly ebbed out, I recalled to mind prayers and vows which I had sent up before God, and which I found to be recorded in heaven—that, if He who saw all things, foresaw that my children should dishonour him in their lives,

and die in their sins, he would in his eternal mercy take them to himself while innocent and incapable of punishment; and, in such cases, though I should intercede in all the fervency and agony of prayer, in which the blood of the covenant should be recognized in every petition, that he would not hear me lest I should have laboured in vain, and brought forth children to destruction—‘promising withal, that I should bless the rod, and the hand that had appointed it, and glorify him even in the fires.’ My prayers were heard, and my vows registered; and the death of three sons and three daughters became so many displays of his mercy. But oh! how hard, in many cases, to bear the answer to our own petitions, and *ex intimis visceribus*, to say, Thy will be done! In those desolating cases which never come unloaded with other afflictions, besides taking with me words that came from God, I often quoted to myself, and learned much from that luminously sensible and pious advice of Dr. Byrom, of Manchester:

‘With patient mind thy course of duty run:  
God nothing does, nor suffers to be done,  
But thou wouldst do thyself, couldst thou but see  
The end of all things done as well as He.’

“*Miseris succurrere disco*; but, if I cannot help by advice, I will sustain by prayer. My arms shall bear up, as they can, the widow and the fatherless, before the throne of grace; and I will even presume to call upon God for sustaining grace for you and your household; and that the end, which is mercy without disguise, which God has in view by sending this affliction, or suffering it to come, may be richly accomplished in sanctification to you and all the branches and members of your afflicted family. May his hand be upon you and them for good; and may his goodness and mercy crown you and follow you for ever! Perhaps I have gone beyond my measure in sending these lines. I can say, however, that they have been dictated by the heart of a sympathising friend.

“I am, Rev. and dear Sir,

“Your sincere, humble, and affectionate friend,

“A. CLARKE.”

The reader may be supposed to be familiar with the watch-nights of the Wesleyan Methodists. Formerly they were held quarterly; but they are now, and for some years have been, confined to New-Year’s-eve. To these seasons of public worship, Dr. Clarke was very much attached; and, up to the year 1828, he had uniformly availed himself of them. But now his health forbade him to venture out in the night air. He watched, however, by himself, as we find from the following extract of a letter



addressed to his daughter on the first day of the year 1828:— I kept watch by myself in the parlour, and was in solemn prayer for you all when the clock struck twelve, and for some time after. Even to watch by myself I found to be a good thing: I felt that it might be the last watch-night I might ever celebrate. I remained up till the preacher and our people returned from chapel. I had an excellent fire and a good supper for them. I made them sit down, while I served them myself. They were pleased; and thus we were all pleased.”

In February, 1828, Dr. Clarke again writes to Mr. Hindson as follows:—

“ This morning I received yours of the 16th January. I rejoice exceedingly at the news it contains, and especially at the grant of land in the Ness. When I read this, the tears came to my eyes, and I thanked God aloud. Get a proper tenure of the land, and let it be a *bonâ fide* transaction; the land without condition, made over for ever, and not encumbered with the vile clause, ‘if it cease to be a place of worship, the whole to revert to the original owner of the ground, and his heirs,’ &c. Now, we may cease to occupy a chapel, by removing to another place in the same district, and the worth of the old chapel go towards building the new one. You understand me. Finish Yell chapel by all means; and in the name of the Holy Trinity begin that at Dunrossness, for which Mr. Bruce has granted the ground. I have no doubt of being able to pay for the shell. Let it be large enough; and I think there should be a small house for the preacher there also. Work while you may: my work seems nearly done; yet I would be glad to keep out of heaven a little longer, for the sake of Shetland. I will, if God give health, and clear my way, see you yet in your islands. You must not give your own money; if you can lend a little on a pinch, when you do it in a case that is already allowed, it may be well. I say again, go on with the Yell buildings immediately—you need break none of your engagements. I wish I could obtain a complete map of the Shetlands. You mention several places which I know not; almost all the maps tell nothing but a little of the coast. I have many maps: those of Dr. Edmonstone and Flibbert, and the large chart of Captains Pearson and Ross; but they give but few notices of the inhabited parts of the different islands. Is there no particular map belonging to any of the gentlemen in the islands, which you might be permitted to copy? \* Give my love to everybody.”

\* In 1829, Dr. Clarke himself drew a map of Shetland on a large scale, in which he made innumerable corrections, emendations, and additions to that published by Captains Pearson and Ross—entering the number of inhabitants in each district, taken from the census of 1821, with two addi-

In April, 1828, Dr. Clarke undertook a journey into Cornwall, for purposes connected with the Wesleyan Missionary Society. But at Bristol he was taken ill of a rheumatic fever, which confined him to his bed for several weeks, and forced him to commit his engagements in Cornwall to other hands. He retained, nevertheless, the buoyancy of his spirits. "My right hand," he writes to his daughter, "has lost its cunning: I cannot use either it or my arm better than the scratches you see; and even these are made by my left hand pulling along the paper, as the stiffened fingers of my right lie with my poor afflicted arm on a pillow. I am quite a Nazarite, no razor having been on my face for about a fortnight. You know I never liked any man playing with a naked razor about my throat; so that I look like one of the most forlorn of hermits."

At the end of April, however, he was sufficiently recovered to return to Haydon-hall, when he made immediate preparations for going to Shetland, as appears from a letter to Mr. Lewis. "You may now well ask, what is become of the hope of the Shetland visit? To this question, all I can say is, From the beginning, my resolution was, I will, by the grace of God, revisit Shetland, if he open my way, and give me health for the journey. Here I yet stand, and, though he has weakened my strength in the way, yet strange to say, strongly hoping that I shall be able to see you some time in June: if I fail, it will be because God has not seen proper to grant me health. I am already in agreement for a sloop, at £50 per month; she is a noble sailer, sails from Whitby, and the captain accustomed to the navigation, and a friend to our Shetland work; so I hope we may lift up our heads with joy." On this occasion, the members of his family repeated their former objections, which they urged with the augmented importunity that a recollection of the fatigues and dangers of the former voyage, and his recent prostration in Bristol, were calculated to inspire. But their arguments were addressed to one who could not listen to the voice of affection when its language was opposed to what he conceived to be his duty; and such the inspection and organization of the Methodist Societies in Shetland he deeply felt to be.

tional tables of the islands, and inhabitants of each, together with the twelve ministries, and the number of souls in each, as well as the districts and isles which they included. This map, upon which the Doctor employed himself with pen and pencil for several weeks, and which he designed to have engraved, he afterwards presented to his friend Mr. Everett; adding, "it will be no dishonour, even as a picture, to your best parlour." Mr. Everett states, that it displays not a little of the Doctor's skill, correctness, and perseverance; and would, if published, be important to the missionary, the historian, and the navigator.

Accordingly, in the middle of June, he sailed out of the Thames on his last voyage to the Shetland Isles.

On this occasion, Dr. Clarke was enabled to make a more extensive visitation of the islands than on the former; for Mr. Campion, of Whitby, provided him with a sloop, manned and fitted up for the purpose, which he was to have at his command, to sail where and when he pleased, wind and weather permitting. Besides the wealthy and benevolent owner, he was accompanied by Messrs. Everett and Loutit, his brethren, and Messrs. Read, of Salford, John Smith, and Theodoret Clarke, his second son. In this visit, and with these companions, he made the circumnavigation of the Shetland Isles complete, and preached, or did some other part of his sacred duty, in the following isles and ports:—Lerwick, in the island of Mainland, Bressa, Noss, Whalsea, Burra Voe, South Yell, Uyea Sound, North Yell, Uyea Isle, Balta Sound, Northwick, Isle of Unst, Papa Stour, Vaila, and Foula; then round Fitfiel and Sumburgh heads, back to Lerwick. Wherever he touched, he was hailed as an apostle. “When we came near Sumburgh Head,” he observes in his journal, “the light-house hoisted its flag to do us respect. This has also been done by all the sloops belonging to the islands. Our arrival spread everywhere: even the very fishing boats used to hail us, and ask, ‘Have you Dr. Clarke on board?’” The hospitality of the inhabitants was unbounded. All vied in showing kindness to their benefactor and his friends.

On reaching Lerwick, Dr. Clarke was received with the greatest affection and politeness by all classes. His companions chose to rest on board; but he and his son went on shore, “my invariable maxim being,” he observes, “one thousand leagues of water for one acre of dry land.”

There was on every hand the greatest eagerness to hear the preaching of the Gospel. While they lay windbound in Uyea Sound, an old man came alongside, with his son’s respects, and that, if they would land, he would give them his house to preach in. Mr. Everett went, and had a large congregation; for the people soon heard the tidings, and flocked to the preaching. “See,” says Dr. Clarke, “for what we were obliged to put into this sound! The preachers had long sought for a place to preach in here, but could obtain nothing; and now I have no doubt the ark of God has found a place to rest in. There is no place of worship within five or six miles of this place.”

While they lay in Balta Sound, several gentlemen came on board with kind invitations to go ashore and lodge. “From Mr. T. Edmonston,” says Dr. Clarke, “I received not only an invitation to make his house my home while I continued in the Sound, but also to preach in it. The latter I most cheerfully



embraced, and went on shore. When I entered his dining-room, he said, 'Sir, in laying this large Bible on the table, I casually opened on this place, and laid my finger on this verse: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."' Isa. lx. 1. I said, 'It is a good word,' and immediately took it for my text, and preached on it for an hour and a quarter. There were 150 persons present, who all heard with deep attention. Mr. Edmonston was himself 'amazed to think how a subject could be so treated on so short a notice.\*' Thus, the last sermon I have preached, has been on the farthest northernmost ground over which Britain's king claims the supremacy; and here is a people prepared for the Lord."

The following day Dr. Clarke and his party went to dine with this gentleman. "By the special wish of the family," observes the former, "I discoursed on the intention of God in the incarnation of his Son, and considered the question, 'Did Jesus die for every man?' I then proved that the benefits of Christ's incarnation must extend to the whole human race; for it was the nature of man that Christ assumed; and the benefits of what he did and suffered in human nature, must extend to all that ever did, or can, partake of that nature; that, from the infinite dignity of our Lord's nature, there must be an infinite merit in the sufferings which he endured, and the death which he died, for man. Of one flesh are formed all the kindreds that dwell upon the earth:—He became man, in order to make an atonement for man; and, as there is but one nature, so in that one nature he suffered death, the just for the unjust; and, consequently, he tasted death for every man; and through him every human soul may be saved; and thus are left without excuse, if they will not come unto him that they may have life eternal. *Conticuere*

\* "In the year 1825," says Mr. Samuel Dunn, "I had the pleasure to travel, in company with my venerable friend, from London to Liverpool, for the purpose of preaching in behalf of the Wesleyan-Methodist Sunday-schools. We lodged under the hospitable roof of W. Comer, Esq. On Sunday morning, the Doctor called me into his room, and, with his wonted affection, said, 'Sammy, tell me what subject I shall take this forenoon.'—'Why, Doctor, what sermons or skeletons have you brought with you?'—'Skeletons!' said he, 'I never write skeletons, nor have I one line of any kind with me.' At this I expressed my surprise, knowing that he had to preach in Liverpool on the Sunday and Monday; at the opening of Brunswick Chapel, Leeds, and another new chapel in Bradford, in the following week; and a missionary sermon at Lincoln on his way homewards. He then said, 'Read me a chapter.' I took the Bible and read. When I had got partly through the chapter, he interrupted me by saying, 'Read that verse again; I think it will do.' This was done, and in a short time we went down to breakfast. At half-past ten, I proceeded to Mount Pleasant Chapel, and he to Leeds-street, where he delivered, from the text I had read to him, a sermon, as no mean judge informed me, of the highest order."

*omnes*. The company heard with deep attention and evident interest my arguments on this subject."

"The poor people," continues Dr. Clarke, "came to me, entreating me to apply to Mr. T. Edmonston for ground to build a chapel on. I wrote, received on fair conditions a favourable answer to my application; and thus, thank God, I have got ground on which to build a Methodist chapel in the uttermost northern region of the empire of Great Britain."

The wind continuing contrary, he determined on visiting Northwick, about north lat.  $61^{\circ}$ , which is the farthest town or habitation north of the British dominions. "Here," he observes, "I preached on Job xxii. 21, 22: 'Acquaint now thyself with him, and be at peace, that thereby good may come unto thee.'\*" The peculiar circumstances in the case I shall distinctly note. 1st. I stood now on the most northern ground under the dominion of the British Crown, and on the most northern inhabited part of that ground. And, 2dly, On the line of direction in which I then stood, which was nearly due north, there was neither land nor inhabitant to the North Pole. 3dly. In nearly a direct line east, I had Bergen in Norway on my right hand; and farther on, north, Spitsbergen; on my left, west, were the Faroe Isles; and onward, north-west, Iceland, and then Old Greenland. Between these, from Lamba Ness, the uttermost point north of the island of Unst, not one foot of land; nor consequently one human inhabitant, is to be found on to the North Pole; so that I was literally preaching on one of the ends of the earth, beyond which, in that direction, the sound of the Gospel can never be heard. There was a press of people present: but and ben, parlour, kitchen, and barn, which opened into the latter, were full, and many on the outside. I felt great power in explaining and enforcing the exhortation. I was too much heated to attempt to mount a pony they had brought for that purpose; and, consequently, I returned on foot over the high hills, accompanied by six other people, who had come sixteen miles to hear the preaching. I took them on board to dine; and they are just gone off in our boat to regain the shore, most deeply affected. At first they began to sigh heavily, then to weep, then to mourn; and then all burst forth into a most distressing lamentation, sorrowing most under the conviction that they would in all probability see our faces no more! This scene was more than I could bear."

\* This sermon was afterwards published by Dr. Clarke, and dedicated to Richard Smith, jun., Esq., one of his sons-in-law, who had, from the beginning, been a practical and devoted friend of the Shetland mission, although he peremptorily refused to let his left hand know what his right hand did.

"Dropping anchor in the bay of Papa Stour, I sent," says Dr. Clarke, "to announce my preaching at half-past three o'clock, p.m. I went ashore an hour before the time; and, the men being all on shore, we had the kirk on the island full, at least 300 people. I preached to them with liberty on Mark xi. 24: 'Therefore, what things soever ye desire when you pray, believe that ye receive them, and ye shall have them.' As soon as I had done, I almost literally ran about half-a-mile to the chapel that we are now erecting in this isle. I found the walls raised to the square, and one of the gables almost completed. I entered, and with solemn prayer devoted it to the service, worship, and glory, of the eternal and ever-blessed Trinity."

It was a favourite object with Dr. Clarke to lay the first stone of a Methodist chapel in the island of Foula,\* supposed by the ancients to be the farthest land towards the North Pole, the Ultima Thule. On landing, he proceeded rather more than a mile up the east side of the mountain, when he came to the place where it was proposed to erect the chapel. To continue the narrative in his own words:—"We got a spade, and dug away the soil, till we got to a rocky bottom; and, having procured a large stone with a good angle, about eighteen inches square, and six or seven in thickness, and given out three verses of a hymn, I laid the stone, where probably it will remain till the resurrection, with these words:—"In the name of God the Father, God the Son, and God the Holy Ghost, I lay this stone as the foundation of a house intended to be erected here for the preaching of the everlasting Gospel, for the glory of thy name, Almighty God, and the endless salvation of all who may worship in this place!" As soon as I had pronounced these words, I knelt on the spot, and solemnly, in a prayer of three or four minutes, commended the projected chapel to the care and blessing of God."

"The whole of this scene," says Mr. Everett, "was solemn, imposing, and picturesque:—a few adventurers, apparently, leaving the vessel, going on shore, and taking possession of a portion of the island in the name of its Maker! The writer still retained the spade in his hand, while the Doctor was engaged in the consecration prayer; and the latter, being unable to balance himself properly in a kneeling position, grasped the middle of the shaft of the implement, while the hands and chest of the digger pressed upon the top of the handle, to give stability to it. There the group stood, or knelt, around the venerable apostle, and responded to the petitions which were offered to Heaven; themselves, with the exception only of two others, constituting the auditory, the people not having been apprised of the arrival of the party."

\* Vide Dr. Clarke's letter to Mr. Hindson, p. 259.



"I have now," says the Doctor, after having narrated the preceding event, "finished the work, which, by the help of God, I hoped to do, and have been most blessedly helped by him, through cold and wet, both by day and night, and much daily bodily fatigue; but, through all, I have been sustained in health and strength. *Gloria in excelsis Deo!*"\* He consequently sailed for Whitby. The voyage proved tedious. It repeatedly happened that the vessel was found in the morning exactly where she was the evening before,—a circumstance which gave Dr. Clarke occasion wittily to remark, "It seems to be the rule of our ship to sleep where she sups." In six days she reached Whitby, where the party landed, all in good health. The day after their arrival, Dr. Clarke consented to preach; but his congregation were far from pleasing him. "For an hour-and-a-half," he observes, "I preached to them from Gal. iv. 4—7. I was heard with the deepest attention; but I noticed that numbers went out directly the sermon was concluded: this I remarked on with a gentle reproof. Another irreverency was, to put on their hats even in their pews, and thus walk through and out of the chapel. A third thing, worse than all, was, the universal chatting to each other, as soon as all was concluded. If the 'fowls of the air' do not pick up this seed, it is, I think, impossible that such persons can profit by the word preached. I did not suppose that there was one place in universal Methodism, where such irreverent, reprehensible customs existed. Were I stationed among these people, if I could not break these customs, they would break my heart."

It will have been observed, that, on former occasions of absence from home, Dr. Clarke was met on his return by news of family bereavement. On this, however, it was otherwise ordered. "God," he observes, on reaching home, after an absence of six weeks, "has been better to me than all my fears; for I hear nothing but good news from all branches of my family and friends." When he had enjoyed a few weeks' rest in his beloved home, his services, as an efficient pleader in the cause of God, were again in request: and, in the month of October, 1828, we find him thus exerting himself with his wonted success. At Loughborough, where he opened a new chapel, the sum of £88 was collected; and at Manchester, where he preached on behalf of the Sunday-schools, nearly double that sum—that is, £150.

\* With Dr. Clarke, the Shetland mission was literally a "work of faith and labour of love." Besides his extraordinary personal services in and for it, his own private means were heavily taxed. According to an account kept by Mrs. Clarke, who managed all the Doctor's little secular affairs, his journeys to and from Shetland, up to this period, had cost him upwards of £200; "and," he adds, "she does not know the whole that goes there."

"This," he observes, "was far beyond what was expected; and it cleared off the whole debt." But the time had arrived when these exertions, however successful, and, on that account, desirable, could not be made without serious injury to himself; and one day's labour was often followed by many days' confinement.

Still in correspondence with the Shetland missionaries, he writes to Mr. Lewis, Nov. 10, 1828, "— writes to me, and asks for money to finish the Yell chapel and house. He asks also where the chapel for the people at Lunnasting is to be built? What can these brethren all mean? Do they think that I can win, or that I am to rob, or steal? The brethren must bear a little burden for the sake of the Lord's work, and not sit still to see an old man worked to death."

In Feb., 1829, Dr. Clarke wrote to Mr. Macintosh as follows: "I have lately sent 300 (pocket edition) of Doddridge's 'Rise and Progress of Religion in the Soul,' and many copies I have inscribed with my own hand, and sent to different persons. I got some covered with silk, which I intended for the young ladies who help us in the Sunday-schools; one I know is for Miss Adie. I would have sent to Miss Eliza, and to Miss Lovell, had I known of them. See that you put in your claim for your proportion of these books; for my intention is, that they be fairly divided among the circuits. I see that you are £9 5s. 1d. in debt, and you want some forms. Take courage, my lad. I authorise you to draw on Mr. Smith for twenty-two pounds. This will pay your debt, and leave about £12 15s. for forms. This is the utmost stretch to which I dare go at present; the calls from the other circuits being loud and long, and the brethren do not seem to consider what difficulty I have to get money. Work while you have A. C. to work for you. My time, in the course of nature, must be short, unless God, for the sake of Shetland, should give it an extra extension. I see no one to take up Shetland, when my right hand shall have forgotten its cunning, and my mouth shall be full of dust."

Again, in a letter to Mr. Tabraham, he exclaims, "Oh! my brothers, my dear brothers in the Lord Jesus, my brothers Tabraham, Stevenson, Bolam, Macintosh, and Rickets, rush into every opening door, besiege the throne of endless mercy; make God your refuge and your strength: do not kill yourselves, but spend and be spent for the souls in Shetland: fear not, the Lord hath given the people into your hands. Hallelujah! Jesus is with you—fear not!"

Dr. Clarke was strongly attached to the itinerant character of the Methodist ministry, as appears from a letter addressed, on Easter Tuesday, 1829, to Mrs. Wilkinson, in which he writes, "As to what is called a settled ministry; *i. e.*, one man, preach-

ing in the same place, to the same people, for a number of years ; the longer I live the less I like it. I believe it has been the bane of the church of God, and infallibly brings on formality and spiritual sleep, if not death. God never yet made a man to whom he gave all those various gifts necessary for the edification of the body of Christ ; nor that various mode of address and manner of speech necessary to point to every heart, and penetrate every disposition, and excite feelings, as various in their modes of operation as the characters are various of those who possess them. Hence, one preacher is useful to one class ; a second, to another ; a third to another class, and so on ; and hence we often find, that a succeeding preacher has been the means of enlightening, convincing, converting, and comforting different persons, who sat unmoved under the ministry of a predecessor of much greater abilities than himself."

Of the same complexion is the following caustic letter to the Rev. Thomas Smith, of Rotherham.

*"Pinner, March 24, 1828.*

"My dear Brother,

"I do not envy you your fine new chapel. I would not take it as a gift to be bound to it, or to any congregation out of heaven. I pity the clergy of the Church. I pity more the Dissenters who are anti-apostolically bound to any one congregation.

"Be faithful in your ministry, and you will soon have hot water, and that water will soon boil. Touch no refined vice—sift no consciences—insist not on the necessity of close union with God, and the continual testimony of the indwelling Spirit—tell them that the blood of Christ does not cleanse them from all sin, till death comes to dissolve the union between body and soul ; show that there can be no great evil "in dressing, mistressing, and compliment ;" that a little conformity to the world can be no deadly sin :—I say, tell them all this, and more of the same kind ; and you will meet with few heart-burnings ;—you will be esteemed, and supplied with all the necessities of life, and perhaps the comforts too. But can you do this ? Not you. You will, by the grace of God, be faithful ; and then, as one once said to me, you will get into the frying-pan, and there you will frizzle. Notwithstanding all this, I warmly pray God for your prosperity both in soul and labour. Amen.

"Yours truly and affectionately,

"A. CLARKE."

In the summer of 1829, Dr. Clarke's mind was much harassed with the pecuniary affairs of the Shetland mission, which, indeed,



in one form or another, continually engaged his attention. From the commencement of the mission he was firmly resolved that no chapel in Shetland should be left in debt; for he had seen too much of the fruits of chapel-building on the erroneous, if not dishonest, principle of part payment, in Scotland, and elsewhere. Therefore, as the chapels were fast increasing in number, it became a matter of extreme difficulty to provide the necessary amount of funds to defray the expenses of their erection. In this emergency, Mr. Robert Scott, of Pensford, near Bristol, whose name was first connected with the support of the mission, and Miss Elizabeth Birch, afforded him considerable relief by their munificent donations. To the latter he writes, June 28, "I have received the second half of a £50 Bank of England note from you for chapels for the poor Zetlands. May the Lord God, the possessor of the heavens and the earth, bless you for your deed! May he cause all grace to abound towards you, and may your sun never withdraw his shining!" And again, in acknowledging the further assistance of Miss Birch, the Doctor says,—"I scarcely know how sufficiently to express my thanks to you for your most beneficent grant to my poor Shetlands. I can scarcely believe my eyes when I see a gift of £100 for the work in Shetland; it sent me on my knees to return thanks to God, and to implore his blessing upon you. Yourself and Mr. Scott, with others who have helped, and helped well, have done more than the benevolent man mentioned in the Gospel, 'who loved the Jewish nation and built them a synagogue;' you have loved the long-neglected Shetlanders, and built for them many a synagogue; for now we have nearly a dozen chapels, and on all that are finished, thank God, not one shilling of debt is left to be paid by my successor."

Shetland, indeed, was ever in his mind and heart. His feelings on this subject are strongly expressed in several of his letters. In one he says, "There is no part of the surface of the creation so dear to me as the Shetlands. They lie nearer my heart than my own house and garden, or anything else I possess." In another, he exclaims, "Would God that I was again in my prime! then I would be a Shetland preacher. I love the place and the people, because I have seen both." Again, "Do not let me die before Dunrossness, Lunnasting, Sand, &c., chapels are built. With all my faith for Shetland, I do not see where money will be got, or how it can come, after the green sod covers me. What thousands of miles have I travelled, and what reams of paper have I written over, in behalf of Shetland!" In another, he declares, "Had I twenty years less of age on my head, I would not write a leaf to entreat any person to go. I would go. I would there labour, and there die, if it so pleased my Divine Master."

In the Autumn of 1829, Dr. Clarke presented a copy of some volumes of sermons, which he had lately published, to the Bishop of London, now Archbishop of Canterbury, accompanying them with a letter, in which he described them as sermons which "had been preached at various times through the now united empire, and the Norman and Zetland Islands." The material part of this curious letter we will lay before the reader; premising, that, while the writer had an undoubted right to call himself a member of the Church of England, if it so pleased him, it is to be regretted that he condescended to apologize, even to a bishop, for preaching without episcopal ordination; at the same time that he declared that the great Head of the church himself had laid upon him the necessity of committing an act of such presumption! Dr. Clarke thus addressed his "right reverend" correspondent:—"I take the liberty of sending these volumes as a mark of my deep reverence and high respect for your lordship's sacred office and great personal worth; a reverence and respect which I have long entertained for your lordship, and which have been greatly increased by the late opportunity with which I have been favoured, of having the honour of paying my respects to your lordship at Fulham. The *talis cum sis, &c.*, with which your lordship dismissed me, have done me, indeed, great honour; for your lordship's inflexible attachment to truth and honour, showed me how much I should value the opinion then expressed, though retaining a just sense of my own littleness. I hope that the *omnino* in the remaining part of the quotation, which I told your lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland, neither refers to my creed, nor to my essential membership in the Church; but only in reference to my being destitute of its orders. I am afraid of making too free in mentioning the following anecdote: if so, your lordship's goodness will pardon me:—At an anniversary meeting of the Prayer-book and Homily Society, an excellent clergyman, quoting something that I had written, was pleased to preface it by the remark, 'The worthy Doctor, who, of all the men I know who are not of our Church, comes the nearest both in doctrine and friendship to it.' When he had done, I arose; and, after making an apology (which the company were pleased to receive with great tokens of kindness), I took the liberty to observe, 'I was born, so to speak, in the Church, baptized in the Church, brought up in it, confirmed in it by that most apostolic man, Dr. Bagot, then Bishop of Bristol, afterwards of Norwich; have held all my life uninterrupted communion with it, conscientiously believe its doctrines, and have spoken and written in defence of it; and if, after all, I am not allowed to be a member of it, because, through necessity being laid upon me, I preach Jesus

and the resurrection to the perishing multitudes, without those most respectable orders that come from it, I must strive to be content; and, if you will not let me accompany you to heaven, I will, by the grace of God, follow after you, and hang upon your skirts.' This simple declaration left few unaffected in a large assembly, where there were many of the clergy. Mr. Wilberforce, who was sitting beside the chair, rose up with even more than his usual animation, and with 'winged words,' said, 'Far from not acknowledging our worthy friend; far from not acknowledging him as a genuine member of the Church, and of the "church of the first-born whose names are written in heaven,"—far from preventing him to be of the company who are pressing in at the gate of blessedness,—we will not, indeed, let him "follow," he shall not "hang on our skirts," to be as if dragged onwards: we will take him in our arms, we will bear him in our bosom, and, with shouting, carry him into the presence of his God and our God!' The worthy clergyman, whose speech had given rise to these observations, soon placed himself on the best ground, with, 'Indeed, Dr. Clarke, my observation went only to the simple fact of your not being a clergyman of the Established Church.' Whatever evil may be in this, I believe your lordship already knows, lies at the door of the *res angusta domi*.\* *It was neither my fault nor my folly!* Of the Established Church I have never been a secret enemy, nor a silent friend. What I feel towards it, the angels are welcome to ponder; and what I have spoken or written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its bosom, I early drank in its salutary doctrines and spirit. I felt it from my earliest youth, as I felt a most dear relative. While yet dependent on, and most affectionately attached to, her (my natural mother) who furnished me with my first aliment, I felt, from an association which your lordship will at once apprehend, what was implied in Mother Church. Howsoever honourable it may be to a person who was in the wrong, to yield to conviction, and embrace the right, that kind of honour I have not in reference to the Church. I was never converted to it; I never had anything to unlearn, when, with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church. I therefore find, that, after all I have read, studied, and learned, I am not got beyond my infant's prayer:—'I heartily thank my heavenly Father, that he hath called me into this state of salvation; and pray unto him that he may give me grace to continue in the same to the end of my life.'"

In introducing the following very interesting letter, dated Nov.

\* Alluding to the narrow circumstances of his father's family, which precluded the possibility of his receiving a University education.



12, 1829, and addressed by Dr. Clarke to his daughter, we cannot refrain from expressing our entire approbation of the conduct of the country-people. The practice which they so triumphantly opposed (and, as might have been expected, with the Doctor's approbation), is most unjustifiable and unchristian; and, if chapels cannot be supported by means more legitimate, better would it be that they were not built:—"Sunday morning came, and the weather was pretty fair, and the country people began to come in at an early hour. I was to preach in the old chapel, Halifax, which is much larger than the new one; and the trustees had set collectors at the foot of the gallery stairs to take silver from all who should go thereup. This answered for a short time; but, when John Bull, and his own natural family, came, they began to say, 'We han cummin mony a mile to hear Dr. Clairke, and ye wantin silver fra we? ye shan ha none.' They forthwith turned the boxes to right and left, and the collectors with them; forced all the passes; took the whole chapel by storm, and in a trice filled all the great seats, reserved seats, and preserved seats, and possessed the whole from stem to stern, and that with vast quietness, all things considered. Finding how things went, though I was there half-an-hour before the time, I immediately got into the pulpit, and, having spoken a few words to order, began my work. Though the press was intense, there was absolute stillness. I preached by the power of God; and some people, I afterwards found, had been blessed exceedingly. When I had finished, and looked over the congregation, though I was thankful such a mass of the poor had had the Gospel preached unto them, yet I felt for the collection. This feeling was not a little increased when I went into the vestry, and saw a basket brought in, containing apparently about forty pounds' weight of copper, without a shilling, sixpence, gold, or paper, among it! However, when that and the collection plates were reckoned, I was surprised, and thankful to find, there were fourscore and three pounds sterling!"

In the same letter we have a singular specimen of the esteem in which Dr. Clarke was everywhere held:—"On Saturday, a respectable-looking man was introduced to me, to prefer a singular request; viz., that I would permit him to make, and present me with, a new suit of clothes! I excused myself, and said I had a completely new suit in London, which I had never worn, and therefore had no need. He was sadly disappointed; and I believe would have been glad, had I been half naked, that I might have been obliged to receive his gift. However, he has sent a most beautiful great-coat after me to Stockport, which I have this morning tried on, and it fits nobly: such a coat I never had before, either for material or making."

During the severity of the winter of 1829-30, Dr. Clarke exerted himself much in behalf of the poor of his own neighbourhood. With his own hand, he distributed what he could towards the alleviation of the distresses around him. A neighbouring gentleman, well known for his liberality, hearing of his beneficent exertions, called upon him, and requested that he might be allowed to join so industrious and discriminating an almoner. Then, drawing forth his purse, he presented £20 to Dr. Clarke, who went immediately to town, to purchase blankets, flannel, calico, and other clothing; and, hastening back to Eastcott, spent three whole days in dividing these articles among the poor. In this way, seventy families were essentially relieved; and, though exhausted by the work, and often cut to the heart at tales of wo and sights of suffering, he was thankful that he had it thus far in his power to minister to the comfort of his fellow-creatures.

The attachment of Dr. Clarke to the observances called watch-nights, particularly as applied to the expiration of the old and the commencement of the new year, has already been noticed. He distinguished the opening of the year 1830 by making several resolutions, each of which is too remarkable to be passed over. The first was to read the Bible more regularly, and to get through it once more before he should die. To this resolution he refers in a letter addressed to a very young female, the daughter of the husband of one of his daughters. The passage may be given as an evidence of his attachment to young persons, as the destined leaders of another age:—"I hope you read your Bible. What think you? After having for more than half-a-century read the Bible so much, I formed the resolution, on Jan. 1, 1830, to read the Bible through once more, beginning with the first chapter of Genesis, and the first of Matthew, binding myself to read a chapter of each every day. I read the New Testament in Greek, and the Old Testament in English, collating it occasionally with the Hebrew. I bind myself to one chapter in each daily; but I often read more, and have, since the first of last January, read over the five books of Moses and the four Gospels. This I find very profitable. Now, I commend this kind of reading to you; and read so that your mind shall feel the reading, and then the reading will profit you."

His second resolution, referring to matters which require explanation, was as follows:—"To bear the evils and calamities of life with less pain of spirit; if I suffer wrong, to leave it to God to right me; to murmur against no dispensation of his providence; to bear ingratitude and unkindness, as things totally beyond my control, and, consequently, things on account of which I should not distress myself; and, though *friends and*

*confidants should fail*, to depend more on my everlasting Friend, who never can fail, and who, to the *unkindly-treated*, will cause all such things to work together for their good. As to *wicked men*, I must suffer them; for the wicked will deal wickedly. That is their nature; and, from them, nothing else can be reasonably expected.”\*

At the third resolution, which, however, was not so strictly observed as the former two, those who have read the foregoing pages of this narrative will not be surprised:—“I have resolved

\* A few extracts from other letters written by Dr. Clarke, about this time, may serve to throw some light upon the passage quoted in the text. Under date of January 22, 1830, he writes, “We are not all in London like a threefold cord, well twined together, that it cannot be easily broken. That most unfortunate business in Leeds, has sown the seeds of dissolution in Methodism, that, if God do not destroy them, bid fair to destroy our body. As far as I see, as far as I hear, the confidence of the people in the preachers is every day lessening, and their affection towards them diminishing also. Certain people may smile at all this, and boast; but I can do neither. May God give us eyes to see, and ears to hear! He has entrusted us with a glorious work. May he rather take us away, than permit us to spoil it! What should be done, I can scarcely suggest; but something should be done, to allay this ferment. We are losing leaders, local preachers, and men of power and influence; and I assure you, that men of might, wealth, power, and decent connexions, are ten to one rarer among us, than they were forty years ago.” Under date of February 6, 1830, he writes, “My mind on the affairs which you mention, is the same as your own. I believe the Leeds affair has sown the seeds of dissolution through every part of our Connexion. We are in a very troubled state in London. I have seen Methodism in its nonage, I have seen it at its perfection; and I am afraid that I see it now in its decline. I am like Hagar—I would withdraw to a distance, even hide myself in the wilderness, before I could consent to witness the death of so promising a progeny.” The grand mistake of those who with just cause were dissatisfied with the proceedings of the ruling party in Conference, has been, that they withdrew from the Society. But it is at length perceived, that by this means the Connexion cannot be reformed, and that the only human ground of hope that it will be preserved from that dissolution the seeds of which, as Dr. Clarke says, have been so universally sown, is in the adherence, not the desertion, of those whose intelligence and independence number them among the dissatisfied. But it was not the Leeds case alone that at this period disturbed Dr. Clarke’s peace of mind. In the text, we have heard him complain of personal ill-treatment; a complaint which the following extract from one of his letters may serve to explain:—“The eternal-generation men have proceeded to great and unchristian lengths; and the Book Committee, who are ready to publish everything on that sinful side of the question, absolutely refuse to let anything, however moderate, appear in reply! I think both God and common sense permit me to renounce connexion with such men.” Dr. Clarke, however, resisted this inclination. Such, indeed, was his attachment to Methodism, apart from those circumstances in its modern administration of which he could not approve, that no man was more apt to laud and magnify its excellences. Of this, two remarkable instances have already been recorded, (see pp. 180, 220); and others, equally remarkable, will most probably follow.



to withdraw as much as possible from the cares and anxieties of public life, having grappled with them as long as the number of my years can well permit; and, in this respect, I have a conscience as clear as a diamond, 'that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation among men;' and now I feel, that, with the necessities and conveniences of life, I can cheerfully take up, in the wilderness, the lodging-place of a wayfaring man. I no longer like strange company of any kind: not that I have fallen or would fall out with the world; for, thank God, I feel nothing of the misanthrope: I am ready to spend and be spent for the salvation or good of men."

On January 13, 1830, it was signified to Dr. Clarke that he had been elected an honorary Fellow of the Eclectic Society of London,—an honour, as the secretary informed him, "paid only to those who had rendered themselves eminent in literature, or in the arts and sciences."

At this period, Dr. Clarke was stationed as one of the preachers in the Hinde-street circuit. It was impossible for him to go from Haydon-hall to his appointment, on the morning of the Sabbath. He, therefore, availed himself of the hospitality of his friend, Mr. Hobbs, of Bayswater, to whose house he proceeded on the afternoon of Saturday, remaining there till Monday morning, with the exception of the intermediate hours consumed in attending to his ministerial duties. This circumstance is the more worthy of mention, as, from the following singular but affecting passage in one of his letters, dated Jan. 19, 1830, it appears that Dr. Clarke attributed the improvement of his health in a great measure to the kind attentions of his sabbatic host:—"We are here fast bound in the glittering chains of Bruma,—a considerable depth of snow, and an intense frost; but, through all, I continue to go into London to preach, which costs me a good deal of fatigue, and exposure to various kinds of weather; but I am, thank God! hardier than I have been for many years. To me it is a real wonder, that I should travel many miles in an open gig, or on foot, through the keenest easterly winds, for many miles through the falling snow and the descending rains, and yet not even take cold. I have never once missed my preaching appointments. Such a state of power to resist cold, and disregard storms and fatigue, I possessed when young; but I lost it altogether many years ago in London. I got better at Millbrook, but was generally there laid up in the winter months. I lost all the good I got at Millbrook in the few months I was at wretched Canonbury-square. At Eastcott I received much back again; but my kind friend, Mr. Hobbs, taking me in his gig, for the last two years, to my different places

of preaching, in all weathers, has been the means of restoring me to nearly all the firmness of youth! What a mercy that infirmity has not rendered me, in my old age, a burden to any of my fellow-creatures!"\*

In the month of April, 1830, Dr. Clarke undertook another journey of benevolence to Ireland. It was this which gave rise to a report, extensively circulated by the newspapers, that he designed to spend the remainder of his days in the land of his birth. In allusion to this report, he thus writes to a friend, under date of Feb. 22, 1830:—"Where I shall spend it, I cannot tell; but I know of no place where I should more willingly spend the last of my days, or end my life, than the place where I was born,—educated,—first saw a Methodist preacher,—found the peace of God,—joined the Methodist Society,—became a leader and local preacher,—and from which I was called to be a travelling preacher; and all this took place within a quarter of a square mile."†

Previously, however, to the fulfilment of the project to which we have alluded, Dr. Clarke performed one of those preaching tours, which, when performed by him, proved so productive to the various funds of the Wesleyan-Methodist Connexion. Mrs. Clarke was to have met her husband at Uxbridge, as he proceeded on his tour. The horse which drew the vehicle she rode in, taking fright, ran away, much to her danger, though not ultimately to her injury. Dr. Clarke, who was a witness of the accident, did not for some time recover from his alarm. "I had spoken very little," he writes to one of his daughters, "from the time we left Uxbridge. On attempting to pronounce Blenheim, I found I could not express the last syllable, but another in its place, totally different: I tried it two or three times, but could not succeed. It was the same with other dissyllables; and, besides, there were several other words which I could not at all

\* His feeling on this point was intense. He several times noticed and pitied the state of those who were obliged, by age or indisposition, to use wheeled chairs for exercise, exclaiming, "God forbid that I should ever be reduced to that!" "I believe," says the Rev. J. B. B. Clarke, "my father never saw a person shattered, either in frame or understanding, without a temporary pang, or without putting up a mental prayer to God, that such might not be his case."

† That the report of his intention to take up his abode in Ireland was not wholly without foundation, would appear from an entry in his Journal under date of May 1, 1830:—"I have to-day purchased a house in Port Stuart, *in nomine Eternæ et Individuæ Trinitatis!* From all the circumstances narrated above, the place is dear to me. Here I purpose spending three months in the succeeding summers of my life, if it be spared. May God smile on what I have done, and make it a blessing to myself, and the many among whom it is my intention to proclaim the word of life and salvation!" The intention here expressed was never fulfilled.

catch. At last, I found I could not recollect some of my well-known sentences, nor even the best-known verse of a hymn, though I could perfectly recollect the tune. As I found I made the same error in the last syllable of words, I did not attempt to speak any more, lest it should attract the attention of the strangers that were in the coach. When we arrived at Worcester, I endeavoured to describe what I felt to your sister Anna Maria and your brother Joseph, who had come from Bristol to meet us ; but they were obliged to supply me with words very often, and guess out my meaning. I felt no affection in my head, no giddiness, no confusion ; and my intellect was perfectly clear ; but my power to call up words greatly impaired."

Leaving Mrs. Clarke at Worcester, he proceeded to Manchester. Happily, on arriving in that town, he had sufficiently recovered his powers of speech to fulfil his ministerial engagements. Here, and at several neighbouring places, he preached and pleaded with his usual success. His own account of one of the sermons and collections may suffice as a specimen of the whole :—"I was obliged to go from that to Cheetham-hill to dinner, where was a splendid provision, of which I tasted not for fear of fever, having to preach at Salford at night ; to which I was driven off so spent, that I could barely stand or speak. The congregation was overwhelming, the silence of death prevailed ; and there was not an eye, apparently, in the place, that had any other object than your poor father's face. I was very weak ; but spoke the deepest and highest things concerning God, the human soul, and its redemption, that I have ever uttered. Before the congregation was dismissed, they had reckoned the collection ; and a person came in and announced, ' The collection amounts to one hundred and five pounds.' In such times, having suffered much from poverty, and various distresses, such collections, within a mile of each other, and on the same day too, were truly astonishing. I believe, if the people were obliged to fast, they would still give their money, when I beg."

His engagements in England being at an end, Dr. Clarke crossed the channel, in company with Mr. Everett, of Manchester. On arriving at the scene of his early days, he was hospitably entertained by Mr. John Cromie, a humane and benevolent landlord, who not only did not absent himself from his estates, but made it his principal business to promote the comfort of his tenantry, to devise public improvements, and to provide employment for the poor.

At Port Stuart, Dr. Clarke derived much pleasure from visiting those who knew him in his youth, as appears from the following extract from his journal :—"I went over all this port, visiting in their houses those whom I had known, and with whom I had



been in religious fellowship, nearly fifty years ago. I found but few of that time remaining, but many of their descendants. In each house I spoke particularly on the things of God, and the necessity of preparing for a better world; and in every house I prayed with the family. This was pleasing to all. Several of the old people were in raptures; and some of them, being blind, could not help still thinking, that 'the little boy,' and 'the good little boy,' that was used so long ago to visit and pray with them, was now come again after a lengthened absence. Of my present growth they could not judge, being, from their blindness, unable to discern objects; and their minds passed over the lapse of fifty years without the least difficulty. The past they immediately connected with the present; and half-a-century was at once lost. One effect of this was, they forgot their own advance in life; forgot the sorrows and trials of fifty years, and talked with me in the same endearing strain and affectionate manner in which they were once accustomed to converse with 'the little boy.' 'Oh, my dear, how glad I am that you are come again! how glad I am to hear you once more!' Even the children, hearing their grandfathers and grandmothers talk thus, seemed at once to consider me as some one of the family that had been out on a journey for a long time, but was now returned home; and, to me, how delightful were this morning's visits! What pleasing ideas are awakened in my mind, while visiting these scenes of my boyish days, and passing by the places where I first heard the pure Gospel of the Son of God, and first saw a Methodist preacher; and especially when I entered that field, where, after having passed through a long night of deep mental and spiritual affliction, the peace of God was spoken to my heart, and his love shed abroad in it! I would give almost anything to buy that field where I found the heavenly treasure; but it is not to be sold! Oh, it almost makes me young again to view these scenes!"

When he arrived at Haydon-hall, he had the satisfaction of finding that all his family were well, and that "no evil tidings awaited his return."

In the month of July, he was again called upon to travel. The place of his destination was Carmarthen, where he was to preside at the District Meeting of the Wesleyan-Methodist preachers. This business proved very laborious, scarcely one-half of the preachers being able to speak English; and thus an interpreter was needed, which took up double time. Dr. Clarke was growing too old to bear the fatigues of so much close application to business; and the work so completely exhausted him, that, when he sat down to table, he usually fell asleep; his stomach refused food, and it became a cross to him even to see it.

Wales and the Welsh gave him satisfaction on the whole. Of the latter he remarks, "They hear the word of life with the utmost attention; but I think the preachers are not strict in their discipline. They make nothing of beginning a quarter, or even half-an-hour, after the proper service time, and excuse themselves by saying, 'Oh, it will be time enough; for the people will not be come.' True, because the people know that the preacher will not be there; and this is the reason of all the irregularities in the congregations."

On reaching Liverpool in his return, Dr. Clarke found that his youngest son had arrived to take charge of the church of St. Matthew in that town. When Mr. Clarke delivered his first sermon to his new hearers, his father was present. "His church," he writes, in relating the circumstance, "was full, and his congregation deeply attentive; and, in one or two parts of his sermon, he opened all the fountains of all heads. Some cried, some wept; and Adam Clarke, in attempting to play the man, was subdued by mother in his eyes: the people looked astounded, and scarcely knew why they were so tragically affected. The whole formed a seal, I trust, on his mission to this place.\* In the evening, he went again to church; and I to Brunswick. Such a glorious crowd I have hardly ever seen. By the very first sentence I spoke in my discourse, the great Master of assemblies drove the nail of attention, and secured its hold by the rivet of interest. I had all eyes, and, under God, commanded all hearts, for nearly an hour. The almighty Sovereign, eternal Fountain of Love, was everywhere manifested; and I felt great liberty in publishing the fulness and the freedom of salvation."

Dr. Clarke possessed a considerable talent for conversation, and was exceedingly communicative. The variety of his extensive knowledge appeared still more in his social talk, than in his published works, or pulpit discourses. But, unhappily, little more than the memory of the cheerful and instructive tenour of his remarks and anecdotes has survived him. To his youngest son, however, we owe the preservation of a few fragments of this sort of reminiscences, which, given in that gentleman's words, will afford a specimen of his father's conversational powers. The conversation detailed took place in 1830:—"Turning to his son,

\* In a letter which Dr. Clarke wrote in 1826, to Mr. Dunn, the fond father appears in an amiable light:—"I heard my Joseph preach in St. Luke's church, [London,] yesterday—a charity sermon, for the parochial schools; it was by far the most powerful I had ever heard: the purity of its divinity, the strength of the language, and the energy of the speaker, were wonderful. Mr. Moore was there, to hear also, and seemed much struck and affected. There were many Methodists there; indeed, they follow him wherever he preaches in town, as they hear their own doctrines, and those only."

who chanced, with one of his daughters, to be at Haydon-hall on a visit, Dr. Clarke said, 'Joseph, did you ever read Archbishop Usher's Life and Letters?' 'No, father.' 'Well, then, read it at once. That was the first book which ever gave my mind a desire for biblical criticism. It might not have the same effect upon others; but to me it appeared so fraught with the most useful knowledge for a divine, that you cannot too soon go through it.' Then, continuing a desultory conversation, he remarked, 'There is one great desideratum in English literature; namely, a good translation of Pliny's Natural History, with proper illustrative notes. It is an Herculean task; and I know no man who could successfully have undertaken it, but Mason Goode. I spoke to him upon the subject; but he said he dreaded it: and now, I fear, the hope of its accomplishment is over; for Mason Goode is no more!' On being asked, 'What think you, father, of Mr. ———'s Memoirs of ———? was he fully qualified to write the Life, without any personal acquaintance with the individual?' Dr. Clarke replied, 'I can answer your question thus:—A French gentleman being once asked, 'What do you think is the strongest evidence of the truth of Christianity?' answered, 'The Four Gospels.' 'What mean you, Sir? they may rather be considered as the history of it.' 'So they are, Sir, also; but from them it is evident that their author did really exist: for no person could have written those accounts of him, but from a personal knowledge, and an intimate converse with his actions and habits. The Evangelists narrate things which, had they not been seen, they would never have thought of; and, throughout the whole Four Gospels, they severally speak of our Lord in such a manner as to prove to us that they must have been with him, and personally acquainted with all those passages of his life which they detail; or it would have been impossible for them to have detailed them as they have done. They thus bear the strongest evidence to the truth of their own testimony. Apply that remark to the question you asked me; and you have my opinion at once.' Dr. Clarke then added this playful admonition, in reference to his son's close application, and too great disregard of suitable attention to his health:—'By such means you will shorten your life; and, under such circumstances, I am not quite sure, lad, of your favourable reception at the gate of heaven: for, if Peter watched there, when you knocked at its portal, he might say, 'Who are you? Why are you here at this time? You were not sent for, and need not have come hither for several years.' And it will be well for you if he does not add, 'Get along with you.'"

One of the measures of the Wesleyan-Methodist Conference of 1830, which was held in Leeds, consisted in the adoption of



resolutions strongly condemnatory of West-India slavery, and inviting a general application to Parliament, by petition, for its speedy abolition. In these resolutions, Dr. Clarke, who was an uncompromising abolitionist, heartily joined; and he took a just pride in forwarding an early copy of them to Mr. Wilberforce. That great and good man was much pleased with this decided step towards the object for which he had so long and so successfully laboured. In a letter which he wrote to Dr. Clarke on the occasion, he thus expressed his gratification:—"The 'Resolutions' are truly excellent; and I rejoice to hear that the cause of the poor slaves will be so zealously pleaded for by your numerous congregations. With what insane, as well as wicked bitterness, are those most respectable men, who are devoting themselves as missionaries to the service of God among the poor slaves in Jamaica, persecuted by the legislature of that island! Before I lay down my pen, which a complaint in my eyes permits me to use but very little, compared with the claims on it (but I would not write to you by my amanuensis), let me express my regret that you were from home when Serjeant Pell and I paid our respects at Eastcott. We were received with great courtesy and kindness by Mrs. Clarke, and we saw many interesting objects; but that which we most wished to see, was absent. I hope I may be able, some time or other, to pay you another visit. Though personally strangers to each other, it is not merely by your works that you are known to me. I well remember hearing many years ago, from our late excellent friend, Mr. Butterworth, so many particulars of your early life and labours, especially in Cornwall, that I have ever since felt acquainted with you. I am going from home very soon; but, if it please God that we both live till another summer, I hope we may effect a meeting." Whether a meeting between these two eminent philanthropists took place or not, we have no means of ascertaining.

## CHAPTER XVI.

*Dr. Clarke's Influence with rich Christians—His Efforts to promote Education in Ireland—He forms a School at Port Rush—Visits Port Rush—Discipline of the School—Lord Mark Kerr promises Ground for a Chapel and School—Another School at Cashel—Dr. Clarke forms several new Schools in Person—Dr. Clarke's Retrospect of his Life—His Prejudice against Wigs—Discomforts of Irish Travelling—Dr. Clarke returns Home—The Wesleyan Missionary Committee jealous of him—His Defence—He resolves to diminish his occasional Labours—His Sentiments on Birthday Festivities—His Letter to Mr. (now Lord) Stanley on the want of Education in Ireland.*

It is a happy circumstance, when those whom Providence has entrusted with riches, are disposed to yield to the influence of men well qualified to advise them in what manner their wealth may be most wisely and beneficially distributed. This was the case with many of the affluent friends of Dr. Clarke. He was not a rich man; but, had he been such, he could scarcely have enjoyed the pleasures of benevolence in greater perfection than he did. For, such was the confidence in his opinion of many persons endowed amply with the means of doing good, that he had only to signify a wish for the commencement of any charitable enterprise, and the supplies needful for carrying it into effect, were promptly and liberally afforded to him. "God, in his mercy," he observes in one place, "has given me influence: this is everywhere felt, and strangely opens my way in every place. "What," again he inquires, "procures me this influence and love wherever I go? The truth of God, which I proclaim in the love of it, and which he conveys by his mighty power to the hearts of the people."

In the course of his repeated visits to Ireland, Dr. Clarke had not failed to be struck with the moral destitution of his countrymen. His journals contain frequent allusions to the want of Christian education among them. This defect he made the subject of conversation among his friends. One of them, a lady who had contributed largely to the Shetland Mission, at length proposed that he should do something for Ireland also. To this proposal, he promptly replied, "Here am I, send me. On the surface of the world there stands not a man more willing to add Ireland to Shetland, and serve both with all his heart and strength." The lady in question was Miss Birch, to whom he thus writes (Nov. 22, 1830) on the subject:—"I thank you for

your noble promise of £100 for my projected, and now organized, schools in Ireland. It is like yourself, and is a glorious help." Many persons, besides the original proponent, were soon found ready to assist him in this benevolent design; and, to show still more remarkably the extent of his influence and the weight of his character, among them were several with whom he had no personal acquaintance. The sole condition which these excellent persons attached to their offers of pecuniary help was this:—"That he should occupy no district where any school now existed, or where any class of religious people was making any attempt to educate the poor." The object of this restriction was unquestionably good; but, though never violated, it sometimes prevented the establishment of schools in districts, which, if not entirely destitute of the means of instruction, were very scantily and inefficiently provided with them. During the progress of preliminary inquiry, a curious fact was elicited. "From the general persuasion," says Dr. Clarke, "that Protestant districts, however poor and depressed, were better cultivated, both religiously and usefully, than Roman Catholic districts, the former had been chiefly passed by; and thus the neglected and uneducated progeny of wicked Protestants, were nearly as destitute of moral and religious instruction as the children of the wicked Papists." But the rule which he decided on observing was, that of establishing schools in the most needy parts of the country, without reference to the religious creed of the inhabitants; in consequence of which, the plan ultimately embraced Catholic as well as Protestant portions of the population, with portions including both. The northern parts of the province of Ulster were particularly recommended to Dr. Clarke's notice, by those whom he set to make investigations on the spot. It was singular, that one of these gentlemen, Mr. Samuel Harper, Wesleyan-Methodist minister, then of Coleraine, pointed out, as being in great need of instruction, those very places in which, when but a boy, Dr. Clarke used spontaneously to exercise himself in Gospel exhortation. The prospect of revisiting those dark places with the torch of Divine truth, warmed the breast of the now hoary missionary with the ardour of youth. "I sowed the first seed," he observes; "and, should I, after threescore years, return to water it, would it not be a singular circumstance? Do not all these things look like a well-planned order in Providence? that the very person, who had first blown a minor trumpet which he could but merely sound, should be spared to return, in better circumstances, with a louder blast; and, bearing more seed, have the high pleasure of beholding that the seed so long ago sown, had neither rotted in the ground, nor been picked up by the fowls of the air! My old soul, in this age of decrepitude, is becoming



young again in the prospect of thus revisiting the land in which I first drew the breath of life and the breath of God."

There were several districts wholly uncultivated, many miles of ground, covered with inhabitants, being without a school of any description. It became the business of Dr. Clarke to make provision for these neglected parts, which had been overlooked by all those religious societies, whose bounty, during several years, had been extended to Ireland. If, therefore, the majority of those whom he undertook to provide for, were Protestants, it was not because he cared the less for the souls of Catholics, but because it was necessary to repair the serious, though natural, error of his predecessors in the same charitable labour. On comparing the wants of places in different degrees requiring instruction, it appeared that Port Rush, and the neighbourhood, toward which the tide of population had flowed in consequence of the demand for labour, was the most necessitous. For miles there was no school of any kind, nor any sort of instruction; and, consequently, ignorance and vice had almost an uncontrolled sway. Here, then, the first school was to be established. This determination being hailed with rapture by the poor inhabitants, Dr. Clarke furnished Mr. Harper with a set of rules and with a supply of money. But a difficulty presented itself. The plan was, to provide the instruction, leaving it to the parents of the children to be instructed, to procure places for the purpose. Such was their destitution, that they could find no place more suitable than a hollow, dug out of a sand hill. At any time, this would have been a dismal place; in the coldest month of the year, December, it was impossible to occupy it. In this exigency, a gentleman offered the use of his parlour and an adjoining room, till a proper place could be procured. This offer being accepted, a meeting of parents was called, for the purpose of forming the school, which took place on the first day of January, 1831. Thirty children were then admitted. The subscribers being desirous, that, if possible, the masters of these schools should be Wesleyan-Methodist local preachers, in order that, besides instructing the children, they might spread religious knowledge among the parents, an excellent man of this class was engaged in this instance. The children increased daily in number, although the cold was excessive. Out of school hours, the teacher went about among the parents, reading the Scriptures to them, exhorting, and praying with them and for them. Many, who had scarcely ever heard any sort of prayer, now learned to pray. The number of the scholars, in only two months, had increased so amazingly, that the gentleman's parlour could no longer contain them; and a larger place was accordingly procured. Few of the children at first could utter a sentence with-

out an oath or an imprecation ; but, in a short time, their language was greatly changed, and decency of appearance and deportment prevailed.

In the winter of 1830-31, Dr. Clarke was exceedingly desirous of crossing the Channel, that he might personally superintend and promote the formation of the Irish schools, towards which nearly £400 had already been offered him ; but, in consequence of the boisterous and inclement state of the weather, he was persuaded to defer the voyage till the atmosphere should become milder and more settled. In the mean time, he corresponded with Mr. Harper, his lieutenant, and with those who furnished them with the munitions of war, for the extermination of ignorance and vice. It sometimes happens that benevolent persons confine their charities to one favourite object, and seem insensible to the existence of others which are equally, and may be more, necessitous. This was not the case with those who made Dr. Clarke the almoner of their bounty. The principal supporters of the Shetland Mission, had long been liberal contributors to other charities ; and the subscribers to the Irish schools, had been, and *continued* to be, the principal supporters of the Shetland Mission. The more we inquire, the more shall we be convinced, that institutions, which have for their object the benefit of mankind, whether foreigners or fellow-countrymen, and whether their temporal or their eternal happiness is the end in view, are kept in operation by one and the same class of benefactors—by those, in fine, who, being endowed with this world's goods, have been inspired with that “love” which “is the fulfilling of the law,” and which is not a barren sentiment, but an ever-active principle.

But April had no sooner heralded the approach of spring, than Dr. Clarke hastened to Port Rush. On former occasions, when visiting his native country, he seems to have divided his time between labour and recreation, though the labour uniformly preponderated ; but, on this, we find in his journal none of those entries which evince his taste for antiquities, or the interest he took in objects of curiosity and matters of science. His attention was absorbed in the grand and Godlike work of emancipating the rising generation of his countrymen from the destructive bonds of ignorance and sin. His Commentary has not surmounted his brow with a brighter halo than his direct efforts for the advancement of his country's interests. He might have retired from the active scenes of life when he had finished his Commentary, had no other labours been interwoven with his biblical studies, wearing the laurels of a well-earned fame ; and, when he had attained the common term of human life, the threescore years and ten, even the word of God itself would have seemed to justify him in closing his public career ; but, as if he was

conscious of an unfinished work, of an incompleated destiny, as if, indeed, he was beginning his career, instead of continuing the labours of nearly threescore years, we find him, at the name of Ireland, springing up like one touched with a live coal from off the altar; and, after having devoted the meridian of his days to the universal world, consecrating his ripe experience and matured piety to the highest interests of his own country.

On arriving at Port Rush, he was much gratified by the state of the school, which he thus describes:—"I have scarcely ever seen a sight more lovely; though the children are all miserably poor, and only half clothed, yet they are all quite clean, their hair combed, and even their bare feet and legs clean also. They are now brought under teaching and discipline: all learning to read, and improving rapidly. Several were acquiring writing, and casting accounts. The eldest were thirteen and fourteen years of age; but, for the most part, the children were down as low as six or seven years old. Mr. Bollas, the gentleman who gave his parlour and adjoining room to commence the school in, stated, 'that, whereas, on the Sabbaths especially, the children used to be not only a public nuisance, but a public curse, the peaceable people being obliged to drive them off from depredations by whips and sticks; now, their voice was not to be heard in the streets, and order and decorum universally prevailed.' This school has scarcely been established four months." Before Dr. Clarke left Ireland, Lord Mark Kerr, on whose estate the school was formed, promised to give him a piece of ground, that he might build a chapel and a schoolhouse upon it.

From Port Rush Dr. Clarke proceeded to Cashel, in the parish of Mocosquin, where a school had just been formed. "Here," he observes, "were seventy-five children, about equal numbers of boys and girls, and not one pair of shoes among the whole. Though the school is but recently begun, the children are in fine order, and promise exceedingly well: they were from ten to four years of age, average perhaps seven. My visit to this school was wholly unexpected; but I found the greatest order on entering the place, each boy and girl conning its lesson in silence. There were a few boys and girls of ten years of age: the rest varied from that to four; and even these infants were diligently employed on the alphabet and syllables. There are one hundred and eight now on the books. This school is also about half-and-half of males and females, mostly Protestants, there being but from eight to ten the children of Popish parents. The master gave me a good account of the progress of the children, both in moral deportment and learning." Here, as likewise at Port Rush, the labours of the teacher among the parents, as well as the children, had been extraordinarily successful.



Several new schools were formed by Dr. Clarke in person. His account of these proceedings is highly interesting. Croagh was the first place which he visited for this purpose. "It had been published," he observes, "that I was expected there, in order to form a school. When we got within a mile of the place, we saw several squads of children, with their mothers, coming down the hills, and over the moors, from all quarters, in radii, from a mile-and-a-half to two miles, to the schoolhouse, which is little more than half finished. As we could not go into this half-built house, a farmer had prepared a small barn for our accommodation, which was about half-a-mile off. I set off; and they all filed after me, both the children and their mothers, my companions bringing up the rear. When I got to the place, I addressed the parents out of doors, and laid down the general rules and conditions on which the children were to be admitted. I then, standing at the barn door, admitted them one by one into the place, to the number of one hundred and thirty-three; introduced the schoolmaster to the general assembly; gave his character and qualifications; specified what sort of teaching the children were to receive; the discipline under which they were to be brought, &c. I then proceeded to bring all the children out of the barn, laying my hands upon their heads, and, praying to God for his blessing upon them all, delivered them again to their parents, to be brought back on the morrow, in order to be registered in the school, classified," &c.

The next school which he formed was in the parish of Billy. "The children," he remarks, "were assembled in the Methodist chapel. Their mothers were on the one side, and the children on the other. Several of the fathers were present; but the most part of them were employed in their agricultural pursuits. It was an affecting sight. The number of children was one hundred and twenty-seven, on none of which was there either shoe or stocking. After praying with them, and giving them my blessing, I resumed my car."

The third school was formed at a place called the Diamond, between Coleraine and Garvagh. "We did not arrive," says Dr. Clarke, describing the event, "till nearly an hour after the appointed time; and then several children and their parents, supposing that we should not come, had returned home. However, about four-score children remained, most of them accompanied by their mothers; and to them I delivered an address of about half-an-hour long. We left the master beginning the work of arrangement. I commended them to God, and returned to Coleraine. At this Diamond school, there is reason to believe that there will be two hundred children."

The fourth school was formed near Tobercarr. Of the forma-

tion of this, Dr. Clarke gives a particularly affecting account :—  
“ In the present case, the fathers, as well as the mothers, and many of the surrounding neighbours, accompanied the children. As they could see us on our distant approach, expectation was kept up. I had the schoolmaster with me. He is a decent young man, of good appearance and rather genteel manners, and well educated for the purpose ; for I have not employed one rustic in this business. We proceeded to the house ; but I at once perceived it would be of no use to attempt to enter. What could I do ? Though the day was fair, yet there was a keen north-east wind. I could not ask God to change its direction, or moderate its influence ; but I could ask him to strengthen me to bear it : so I immediately proclaimed an adjournment to the field ; took the advantage of a stone fence, behind which there was a thorn hedge, and told the children to come all as close to me as they could. I made the girls take one side, and the boys the other, and the parents and neighbours to form the outer part of the semicircle, enclosing the children ; and all facing me. Then, for about fifty minutes, I poured out my heart with what knowledge I had necessary for the subject ; and I was listened to with such attention, especially on the part of the children, as I never before witnessed. Not a child took its eye off me the whole of the time I was speaking ; and any person, from the appearance of their faces, and the working of their little muscles, and alternate glance, and condensed look of their eyes, would assert that they perfectly understood everything that was said. I gave the teacher a charge before them, relative to the moral education of the children ; and the parents and people a charge, relative to that kindness and respect with which they should treat him ; during which, poor fellow ! he was quite overcome. When I had done, I proceeded to admit the children, the issue of which was one hundred and eight, from five to seventeen years of age, several of the latter, and nearly an equal proportion of both sexes ! The sight affected me not a little ; and now, while recollecting the scene, my heart affects my eye, and the fountains of my head are broken up.”

From observing a want of order and cleanliness in the domestic and other arrangements of the Irish poor, Dr. Clarke resolved to endeavour to establish some female schools under female superintendence ; but he had no opportunity of achieving this benevolent design.

Thus had Dr. Clarke established six schools for the benefit of his youthful and destitute fellow-countrymen. Four of them were in the county of Antrim, and two in that of Londonderry. But they were all within the limits of the Coleraine (Methodist) circuit, and, consequently, in those very parts in which the

founder first exercised his gifts as a preacher. The names of the places where the schools were fixed, are, Diamond, Portrush, Prolisk, Billy, Lyssau, and Cashel. The superintendent preacher of the circuit was also superintendent of the schools; and the masters, as local preachers, were subject to his official authority.

Dr. Clarke suffered much from fatigue, which was increased by the badness of the roads, and the incommodious construction of the jaunting-cars. It is evident, from many portions of his journal, that he had begun to feel the premonitions of bodily decay. In one place, indeed, he observes, "I feel like Samson, slaying more towards my death than I did in my life; and yet I have no presentiment that I am about to go the way of all flesh;" but, only three days later, we find him saying, "I feel that I am in a poor state of health; I have travelled too much, and laboured too hard; and, though my spirit was equal to both, my body has failed in all." And, again, "Being almost worn out with continual travelling and labour, and being in indifferent health, I purpose to spend this day in the sea-breezes; but I feel that one day can advantage me but little. I must have rest; and, in order to this, I must retire from the scene of labour. My youthful days were spent in labour; my manhood in hard and incessant toil; and now my old age is consuming fast away in travail and care; and, where care is unavoidably crowned by anxiety, the taper of life must soon sink in its socket. An active mind will ever say, 'Better wear out than rust out;' but there is a difference between wear out and grind out. The one implies regular, though continual, labour; the other, extra employment and violent exercise. When I look back upon my threescore and ten years, I must say, I find little wearing. All has been grinding with me: strong attrition has acted on every part; and my candle has been lighted at both ends. Under the blessing of God, I have been the former of my own fortune. I have never been importunate for wealth or favour: I have not been troublesome to any: I have not eaten my bread for nought; nor have I eaten my morsel alone. Often have the necessities of others fallen upon me; and strangely has God supported me under them. The Lord knoweth the way that I take; and, when he hath tried me, I shall come forth as gold. Only speak Thou the word, and thy servant shall live!"

The following begins in the same strain, but ends in a different key:—"Formerly, I could bear much cold in my head; but now a very little affects me. I could ill preach out of doors now, though, the last time I was officially in Ireland, I preached often abroad, and, in one week, not fewer than four times; but, though my head, through old age, has lost much of its once thick covering, yet I am thankful to God, that I am thus far saved from the



necessity of submitting to (shall I call it?) the disgrace of ladies and gentlemen, the false covering of human hair, whether plucked from the peaceful dead,—exhumed by the fell resurrection-men,—cropped from the skull of the robber on the high seas, who has been gibbeted for the terror of his country,—shorn from the head of the murderer, lately hanged, and whose body has been delivered to the surgeons,—or clipped, by the field-plunderer, from the heads of the French, Austrians, Hessians, Russians, Turks, and infidels; for, in hair obtained from all such skulls, do the ladies of England and Ireland, as well as the gentlemen of both countries, dress their heads. Do the ladies ever reflect whence their wigs come? When I was a little boy, in the last century, all wore their own hair, of whatever hue; and, to all, that hair was an ornament.”

On the same subject, Dr. Clarke elsewhere thus expresses himself:—“No female head ever looks so well as when adorned with its own hair alone. This is the ornament appointed by God. To cut it off, or to cover it, is an unnatural practice; and to exchange the hair which God has given for hair of some other colour, is an insult to the Creator. How the delicacy of the female character can stoop to the use of false hair, and especially when it is considered that the chief part of this kind of hair was once the natural property of some ruffian soldier who fell in battle by many a ghastly wound, is more than I can possibly comprehend.”

We may judge how unfit an aged man, like Dr. Clarke, was to cope with the difficulties of such an undertaking as that in which he was engaged, from such incidents as the following:—“In some places, the road was nearly impassable; and, as at length the strength both of man and horses began to fail, we were obliged to stop on the open road, without any kind of shelter, to eat some almost stone-hard ship-biscuit and some eggs, that we had brought with us, boiled as far as the action of fire and water could reach.”

In another of these comfortless excursions, he was exposed to danger from an accident, but was mercifully preserved:—“We had strangely broken our lynch-pin; and the wheel flew off: so we were all neatly ejected on the road. The wheel, when clear of the axle, fell against the side of the car. My back came in contact with it, and, by the force, turned the wheel over upon the road. My clothes were, however, more injured than my flesh, though it did not entirely escape.”

He likewise suffered from an attack of his old spasmodic complaint, which, however, was of short duration. After spending two months in the labours which we have briefly described, Dr. Clarke returned to Haydon-hall. But he had no sooner arrived,

than he found that the jealousy of the Wesleyan Missionary Committee was excited. To such an extent had they allowed this feeling to mislead them, that they actually passed the following resolution, dated June 8, 1831 :—" It having been stated, that Dr. Clarke has established schools in Ireland, and is making applications for their support to various friends, the committee cannot but regret, that, as schools in Ireland are carried on under its direction, and may at any time be extended by the increase of its funds, a separate application should be made to our friends for the support of separate mission schools in that country, without any authority or consultation. They, therefore, request the Conference to consider the case, and advise accordingly."

The committee, however, had no cause to complain. Their agent was applied to, to know whether they would establish any other schools at places which were specified, and where the necessity was most pressing; and he answered, that "they would not; for they had already consigned to the mission work in Ireland, its fair proportion of what was contributed to the mission work in general." Till this declaration was made, Dr. Clarke did not take a single step. Again, he established no separate mission schools. His were mere charity-schools, for the support of which, while they lasted, he made himself responsible, the whole six being established in those districts, where, in his youth, he went from village to village, testifying the Gospel of the grace of God. And, so far from going about to make application to "their friends to support these schools," he had not gone to one of them. In point of fact, Dr. Clarke had studiously avoided applying to the supporters of the Methodist missions. Besides, the teachers in Dr. Clarke's schools were not missionaries, but local preachers, and, as such, subject to the superintendent of that circuit in which they laboured.

That there was no just cause of complaint, appears most clearly from a letter addressed by Dr. Clarke to the Hon. Sophia Ward, one of the contributors :—

"Now, as to the proposed help, for the Irish schools, on which you are pleased to consult me, I would just say, having first most gratefully thanked you for your noble donation of £100 towards them, that, "in and from the beginning, we proposed to establish schools where literally none of the charitable societies—Hibernian, Baptist, Kildare-Place, or Methodist missions—had made any attempt, or, as far as we could learn, were intending to make any, in the places which I have already selected, and which I have known for threescore years, and in which I ministered at an early period of my life. In six of such desolate places, we have, with God's especial blessing, established schools, containing about seven hundred children; and we have

Christian teachers well qualified to instruct the children, and teach their parents the way of salvation. These, then, are additions to what has been done by others: for these additions I have spoken with great caution and delicacy, so much so as not to have made any general application for funds, and in every case refused to take anything which was accustomed to have been given to other charities. I knew the Methodists were doing all they could; but still many places must have been passed by for want of funds and other help; and I was determined not to take one penny for our schools which would have been given to them; and I would, my dear Madam, say, with all gratitude, that, if you had destined any of that money which you have now kindly given to our desolate ones, why then, in God's name, let it go to its first destination; for you know, it is an essential principle in our schools, that they shall be supplementary to all others—that both they, and the sources of their support, shall be all supplementary: very careful have I been in this respect, lest there should be any cause of jealousy in this good work; and I have been glad when any subscription has been given me, that I might carry it especially to the Methodist mission-schools; and would you believe it, dear Madam, that in all the work I have been doing, and in all I am planning, I have but three persons who give me anything towards this work; and one of them is the Hon. Miss Sophia Ward!"

This petty jealousy, as Dr. Clarke remarked, "deserved no notice from him." Nevertheless, out of respect to the late Dr. Townley, by whom, as the secretary, the resolution was signed, he addressed to him the following temperate, but severe, rebuke:—"If, before you had so strangely undertaken to direct 'the Conference to advise you' what to do to or with me, for having 'established separate mission schools in Ireland, and made application to several of our friends for their support,' you had taken any pains to inquire as to the facts you have stated, you would never have formed the resolution you have just sent to me. Your whole foundation is either perfectly false or misconceived; and you would have seen, that, far from having cause of 'regret,' you would have found that you had cause to thank God, that your long-tried, faithful old servant was not yet dead, but was, with a Methodist heart, doing a Methodist work, to God's glory, and the good of those for whom, in your official capacity, you also labour."

On a subsequent occasion, Dr. Clarke evinced his readiness to forgive this injury, but without any compromise. In 1832, he was officially applied to by the President and the Wesleyan Missionary Secretaries, to take a part in the anniversary services of the Society, on which he remarks, in a letter to one of the mem-



bers of his family, "I wish to do them any kindness in my power, notwithstanding their 'Resolution' about my poor Irish schools; and, though engaged both to Birmingham and Sheffield at that time, I have written to both, to put it off a week later, in order to meet the wishes of the committee. As to the opposition to the schools themselves, I saw some persons who, through the fear of man, drew back from their open support of them; and many thought I should have been obliged to give them up: but *who, being such a one as I am, would flee into the temple to save his life? To discomfort Adam Clarke in a work which he knows to be good, and which he feels it to be his duty to perform, is no easy task; to frighten him from it, is still more difficult.*"

During the latter part of June and the former part of July, 1831, Dr. Clarke was engaged in preaching various occasional sermons in Yorkshire and Lancashire. The degree in which these engagements affected his health, may be estimated from the following extract of a letter, which he addressed (July 9, 1831) to a lady, who, with the members of her family, proposed to accompany him to Ireland:—"I have finished my work in Yorkshire. To-morrow, by preaching in Rochdale, I shall have finished my work in Lancashire, except for the charity-schools in Liverpool; and to them I go next week, please God. I shall then be free of all engagements; and I fully purpose never to enter into any more, especially of the exotic kind. I have done enough in this extra way; and, at any rate, I intend to do no more. I have long promised myself a blessed out with your family and the good Hobbs; and, if I go in this way, I will not go bound; that is, under obligation to preach here, and there, and yonder, and, as they say on Salisbury Plain, 'over and behither the hill.' When I go out with such responsibilities, I have a continual fear on my spirits, and in my flesh; and it deprives me of all comfort; so that I always return in worse health than I went away. If it please God that I can get out this season, I will go out free, and preach if I can, and when I please. I shall do enough in this way to constitute me the chaplain of the company."

In another letter, observing that frequent preaching was too much for his strength, he says, "As talking, to most people, who have the use of a very fluent tongue, is really no trouble, they think that our preaching is about the same to us; and, I believe, many think that we might preach all day; but they do not know, or seem not to think, that we preach for eternity; and that no other exercise can so exhaust and prostrate both body and mind. For my own part, my length of days tells me that I stand on the verge of eternity. I endeavour to preach as though

that which I now proclaim were to be the last tones of an old herald's voice."

About this time we find him addressing birthday congratulations to Miss Wilkinson. "A birthday," he remarks, "or more properly the anniversary of a birthday, is generally, both with young and old, a time of festivity and mirth; and, while these things are kept within due bounds, they are certainly not blameable, to say the least of them; and the friends that are brought together on such occasions, while they eat their meat with gladness and singleness of heart, praise God for the lengthened life of the person whose birthday is celebrated; and honest and earnest prayers are offered up in their eating and drinking, 'that their friend may see many happy returns of the day.' And in cases of this kind, I believe sincerer prayers never pass from human lips. These are an acknowledgment that life is a blessing, and that length of days and social happiness, like all other good things, come from God; and the best way to secure such blessings, is, to use them well, and be thankful for them."

In the month of August, 1831, Dr. Clarke set off with the intention of again visiting his schools in Ireland;\* but, when

\* On the 21st of September, 1831, Dr. Clarke appears to have addressed a long and important letter to the Right Honourable F. G. (now Lord Stanley), at that time Secretary of State for Ireland. The subject of this communication was the want of education in that country. After a becoming preface, the writer thus proceeds:—

"I feel deeply interested in behalf of the miserable uneducated Irish peasantry; in general, 'worthy of better fate and better faith:' a peasantry on whom no pains taken in this way will ever be found to be fruitless. It is not my business to enter into any examination of the causes that have led to the present degraded condition of the Irish; but, from an intimate knowledge of the people of Ireland, extended through the long space of more than half-a-century, I feel confident to affirm, that they who attribute it to a bad or unjust Government, have as little foundation for the assertion, as there is truth or correctness in the details by which they have wished to substantiate their charges.

"Perhaps it is not saying too much, that I think I know Ireland, and the Irish character, as well as most men in England. But, leaving every other topic, I would simply state, that the principal cause of the miseries of Ireland is the uneducated and uncultivated state of the people; nor would I intimate, that 'this evil, the parent of thousands of others, is too deep and too inveterate to be remedied, but at the sacrifice of much time and a heavy expense:' for a proper method, pursued, will prevent the loss of time and of all heavy expenditure.

"The Irish have an aptness to learn, and a thirst for knowledge, that, in the degree in which they possess them, seem almost peculiar to themselves. I have been in many countries; I have had occasion to mix, less or more, with persons in almost all conditions of life; and I can say, I never found the aptness to learn, and the thirst for knowledge, to be what I might call a national characteristic, but in Ireland. The generation of natural block-heads does not exist in that country; and, were not the above propensities

he arrived at Liverpool, the wreck of the *Rothsay Castle*, by which more than one hundred passengers were lost, and the continuance of the storm, made him resolve to defer the voyage, and

innate, they could not still exist, after having been so long treated with almost universal neglect. These two points, properly considered, viz., their aptitude to learn, and their thirst for knowledge, we may see at once, that, by proper management, the labour of educating even the whole nation, cannot be Herculean, nor the expense enormous.

"Much cash, I grant, has been expended, and especially of late, in diffusing education in Ireland; and, no doubt, considerable good has been done. But I am led to think, that there have been generally a want of judgment in the application of the funds, and great defects in the plans of education. I refer to no institution in particular. There has been education without cultivation. It is certainly a great thing to teach a child, wholly illiterate, to know the alphabet, and to be able to read; and, in reference to Irish children, this is not difficult; but to cultivate the mind is a widely different matter, and is of the greatest importance.

"I am afraid, in the present mode of educating the poor, there is scarcely any well-directed attempt made to cultivate any mental power, the memory excepted; and, in exhibitions, reports, and public examinations, it is represented as a matter of great importance, when a child can be produced that can say several chapters, perhaps whole books, of the sacred Scriptures, by heart; while, I need not say, he is ignorant of the grand points described in those chapters or books; for this the contrary is not expected. But, while he is left unconscious of the grand ends of education, he is ignorant of his mind, and knows little or nothing of its use. He is not taught how he is to think, and how he is to feel; nor the use of his thinking and feeling, in reference to the government of his conduct through life, so as to reap profit himself, and be pleasing and profitable to others. But all this is supposed to be above the reach of children. My own experience teaches me the contrary. I know it is quite possible to convey mental cultivation to a considerable extent, with what is generally termed education, or teaching children to read and write. I have demonstrated the possibility of teaching a child the elements of geometry, in teaching him the knowledge of his alphabet; In the present day, deep instruction is scarcely aimed at: our plans are now all mechanical, and the education resulting from them is the same. Memory is sufficiently exercised, while mind is neglected and left uncultivated. In consequence, all is outside, all is superficial, and all inefficient."

Here follows the account of Dr. Clarke's Irish schools.

"Domestic life, among the common people, is never likely to be prosperous and happy, unless the female part of society receive some suitable education. The females in Ireland have been most pitifully neglected. Reading, and suchlike, may be taught in a mixed school; but the education proper for the female peasantry must be given in a girls' school, by a humane and intelligent female. If this be neglected, we begin at the wrong end. Ireland will not be happy, will not be in any respect what it should be and what it may be, till its female peasantry be educated in a proper way; and, this being for a time done by charity, it will produce a plant that will be perennial, and not need to be afterwards cultivated by a foreign hand. In general, there is a sad deficiency among the peasantry, in a variety of things essentially necessary to domestic happiness and prosperity. Multitudes have little or no knowledge of order and method, of economy and industry, of frugality and cleanliness, of strict honesty, and



to return immediately to Mrs. Clarke, lest she should have heard of the distressing accident, and have begun to entertain fears for her husband's safety.

the sacred nature and obligations of truth. All these may be successfully taught to children; for God will ever give his blessing, when the proper means are used; and, as one of the ancients has said, 'Where he teaches, there is no delay in learning.'

"In a word, my great object in these schools is, besides inculcating the fear of God, to teach reading, writing; what may be necessary, in certain cases, in arithmetic; to cultivate the minds of the children; to teach them decent manners; to remove, as far as possible (and much, even in this, is possible), the numerous odds and ends which hang about, encumber, and perplex, the Irish mind; to teach them order and method, cleanliness, industry, punctuality, economy, and honesty; and it is truly astonishing what success I have had already, even in so short a time, by inculcating these things. But, oh! Sir, we want such schools extended and multiplied. We want female schools. I have hinted already, that, on the proper cultivation of the female peasantry, the prosperity of the community greatly depends. The Irish female, properly instructed, will delight to teach her children, make the best of her circumstances, and the most of those portions of life's necessities which Divine Providence may grant; cultivate contentment, and conduct her affairs with prudence and discretion. What a blessing to Ireland would such institutions be! Sir, dull as I am, I could almost be eloquent in pointing out the bright and beneficent results of such plans and exertions. I love Ireland, and feel for its happiness; and I know, from what you have said on the general subject in the House of Commons, that Ireland has a strong hold on the best feelings of your generous nature. I have done what I could: my means are very limited; but I have the confidence of the people in general, perhaps more than many. I have counsel and experience. I am willing, and, in a good measure, able, to labour. I trust, Sir, you will lend a favourable ear to my representations and suggestions, relative to that miserable people.

Believe me, youth; for I am versed in cares,  
And bear the load of more than seventy years.

I have shown what may be done on a well-directed plan, at comparatively small expense; but it is an expense which should be furnished by the nation. I have tried and realised that plan of which I have taken the liberty, Sir, to give you a hasty and imperfect outline. I leave it with you; and may the Author of mind and of mercy direct you into those measures, which, by his continual blessing and influence, shall be productive of glory to him in the highest, of peace and goodwill among the people, of safety to his Majesty's Government, and of the endless credit and honour of yourself and family!"

## CHAPTER XVII.

*The Conference of 1831 appoints Dr. Clarke a Supernumerary against his Will—Suppression of his Remonstrances by the Rev. George Marsden—His Feelings under the Wrong—He is weary of preaching Collection Sermons—He is invited to the United States—Letter from the Rev. Mr. Case on Dr. Clarke's Biblical Labours—Letter to the Rev. T. Smith—Retrospect of Public Affairs—Dr. Clarke is overturned in the Windsor Coach—Is summoned to the Death-bed of Mr. R. Scott, of Pensford—Receives Mr. Scott's last Cheque for Shetland—His Account of that Gentleman's Death—His admirable Letter to the Duke of Sussex on Occasion of H.R.H.'s Birthday—The Invitation to the United States repeated officially—Dr. Clarke's Letter declining it—He visits H.R.H. the Duke of Sussex—His hopeful Opinion of the improved State of Society—His fervent Appeal on behalf of Missions—His last Missionary Speech—Unreasonable Demands upon his declining Strength—His Feelings concerning the demolished Chapels in Jamaica—He visits Ireland—His Illness there—His Opinion of a Poor-Law for Ireland—Of the English Poor-Laws—He is importuned by the Rev. Jabez Bunting to attend the Liverpool Conference—Prevalence of the Cholera—State of Dr. Clarke's Irish Schools—Decay of his Strength—His Views of Life—His Preaching—He goes to the Liverpool Conference—His Conduct in Conference—He delivers over his Irish Schools and the Shetland Mission to Conference—Is indisposed—Is honoured by his Brethren—Is set down as Supernumerary for Windsor with "a roving Commission"—His last Sermon before his Brethren—Remarkable Contributions to Albums—Influence of Methodist Doctrines on the Duration of Methodism—Dr. Clarke visits his Son Joseph at Frome—His Son's Account of their Meeting—Symptoms of old Age—Dr. Clarke blesses his Son and his Son's Wife—His Son's Account of his Speech at a Clerical Society in Frome—His own Account of the Meeting—Preaches for the Society—Singular Analysis of the Collection—Dr. Clarke goes to Weston with his Son and Family—His Feelings towards Methodism—His Opinion of the Irvingites—Final Parting of the Father and Son—Dr. Clarke's last Sermon—Evil Tidings from Shetland—Dr. Clarke leaves Bath for London—Arrives at Mr. Hobbs's, Bayswater—Visits his Sons and Daughters—Arrives at Home—His Presentiment of approaching Death—Goes to Mr. Hobbs's, Bayswater, to preach—Is attacked with Symptoms of Indisposition—Grows worse—Desires to return Home—Finds this impossible—Medical Advice called in—The Disease pronounced to be Cholera—Medicine fruitless—Mr. Thurston fetches Mrs. Clarke—Fallacious Hopes—Death—Burial—Proposed Monument to Dr. Clarke's Memory.*

As the period for holding the Conference of 1831 approached, the members in Hinde-street circuit, in which Dr. Clarke was stationed, wished to retain his ministerial services for a longer time than comported with the regulations. Had Dr. Clarke yielded to their kind wishes, he must have become a "supernumerary." To this he strongly objected, often expressing his

desire, that it might please God that he should “cease at once to work and live.” During the sittings of the Stationing Committee, whose office it is to arrange the appointments of the itinerant preachers, subject to the decision of the Conference, the following letter on this subject was written to Dr. Clarke by the Rev. George Marsden :—

“*Bristol, July 20, 1831.*

“Dear Brother,

“The friends in the Hinde-street circuit, have sent a strong request for you to be put down for their circuit, stating that they have reason to believe that some arrangement may be made, that they may still be favoured with your valuable ministry. Not having any directions from you respecting your wishes, you are at present appointed as Supernumerary to that circuit. Please to inform me if you wish it to be altered, or what are your particular wishes on the subject of your appointment.

“I am, dear Brother,

“Yours affectionately,

“G. MARSDEN.”

To this communication Dr. Clarke replied, in the following remarkable letter :—

“*Bayswater, near London, July 24, 1831.*

“My dear brother Marsden,

“I do not find it easy to answer your letter. All I ever said to my good friends at Hinde-street was this :—‘Were I to become supernumerary this year, I would not prefer any circuit in London to that in which I am.’ I am not clear that I should become a supernumerary this year ; but this I must leave with my brethren. I did not go out of my own accord : I dreaded the call, and I obeyed through much fear and trembling, not daring to refuse, because I felt the hand of God mighty upon me : I knew the case of Jonah, and feared the transactions of Tarshish. I WILL NOT THEREFORE SET MYSELF DOWN ; for, though I cannot do full work, yet I can do some. I was a local preacher, when called out : I am not called to degrade, in order to read for a higher title than that which I have ; and a Levite past labour becomes a counsellor, but never enters into the ranks of the Nethinim ! I had for some years thought of finishing where I began, though that circuit is now divided into four or six ; or in that circuit where the word of the Lord came first to me, and where I found the salvation of God that bought me ! In that circuit I have been endeavouring to raise up circuit schools ;—not Mission schools, as has been reported by those



who should have known better, but schools in places where no kind of instruction was afforded to the many hundreds of totally neglected wretched children, who with their parents were without the words of salvation ;—to help the circuits in those places, and to help the preachers in large districts where they had not half strength to enter doors sufficiently opened. And I have prevailed : men full of faith and the Holy Ghost, and who, in their disengaged hours, are put totally under the direction of the superintendent, to be employed when and where he pleases, and who have already been a sovereign blessing to the places where they are teaching little children, and bringing their parents and neighbours to Christ. If no place is open for me *here*, (though I might demand, I will not,) *I shall rather travel in the keen blasts, over the mountains, hills, and bogs of Derry and Antrim, than set myself down as a supernumerary in any place in Immanuel's land, even in its whole length and breadth, at least for the present year.*

“Hitherto, these schools and local preachers have not cost one farthing to any fund or institution among the Methodists ; nor ever shall, while I have anything to do with them. I hope, from the kindness, not of ‘our friends,’ but of *my friends*, to be able to put something in the hands of the Conference to help these schools, when my voice can be heard no more on the mountains of Ireland ; and, when my plans are ripe, I shall get the Conference to appoint those for trustees in whom they have confidence, and who will be faithful in God’s house. So much is my strength brought down by my three or four months’ labour in Ireland, and also in different parts in England, besides Cheshire, Lancashire, and Yorkshire, that I do not think I could comfortably, or without further injury to my health, bear the confinement of Conference this year.

“I am, my dear brother M.,

“Yours affectionately,

“ADAM CLARKE.”

Notwithstanding Dr. Clarke had thus strongly and clearly indicated his wish, and that long before the time for concluding the Stations had arrived, the Conference was advised to exercise the power implied in the words, “But this I must leave with my brethren,” by confirming his appointment as supernumerary !

At the Conference of 1832, the subject of this appointment was brought under discussion by the Rev. Dr. Joseph Beaumont. “I was filled,” observes that gentleman, “with the conviction, that it was my duty to go to Liverpool, to discharge what I felt a debt to Dr. Clarke and the Methodist Connexion. Down to the last day of my existence, I must look back upon the motives that

prompted me, with the approbation of my mind." From these words it may be inferred, that Dr. Beaumont went to explain that Dr. Clarke's wishes had been disregarded. It appeared, that Mr. Marsden the President had suppressed the remonstrant letters of Dr. Clarke, which, being addressed to him in his official capacity, were of course intended to be laid before the Conference.

Though Dr. Clarke felt that he had been wounded in the house of his friend, yet he submitted to the treatment with no common forbearance, as a letter to Mr. Lewis sufficiently evinces:—"I feel that I have been ill-used in that work which God called me to, and which Mr. Wesley, with his own hands, confirmed me in, by their setting me down for a supernumerary against remonstrances made to the President himself, Mr. G. Marsden. When I found how it was, without opening the paper containing the usual annuity given to the superannuated preachers, on their becoming such, *I returned it immediately, and told Mr. Stanley not to enter my name on the next preachers' plan.* Though, therefore, I conceive I have no appointment (indeed, a supernumerary properly has none), I go preaching about wherever they call me to work for their charities. You see, therefore, that, though I am hurt, I have not taken that offence which causes me to stumble. My time is nearly done. I have worked hard, borne many privations, and suffered much hardship, for more than half-a-century, and was still willing to work; and, as I could still work with the same energy and effect (for God continued to own my word), it was not well to throw me thus far beyond the working pale! God is righteous, and my soul bows before him!"

As Dr. Clarke here intimates, he now rarely preached any other than "occasional sermons;" and, in the vestry, after service, he generally encountered some deputation or other, from a chapel in distress, or some school, or other charity, pleading for a sermon from him to assist its funds. He would sometimes remark, "I am really tired and ashamed of this constant system of begging: it taxes heavily many of my friends, who will follow me from chapel to chapel; and I have now rarely the opportunity of preaching the word of life, free, without the perpetual horse-leech cry, 'Give! give!'"

To a letter from an eminent minister of the American Methodist Episcopal Church, inviting him to the United States, Dr. Clarke returned the following characteristic answer:—

*"Haydon-hall, Pinner, Middlesex,  
October 8th, 1831.*

"Rev. and Dear Sir,

"You inquire about my going over to America, and ask, 'Is it yet too late?' That depends on the quantum of life that

God may have allotted me. I shall have the *will*; and, though bearing the load of more than seventy years, yet I would not shrink from the task. I have made, twice, a more difficult voyage. I have, for the sake of my Lord and Master, and for the sake of the souls he has bought, gone into the dangerous North seas, not in the very best time; and, during my last voyage, I circumnavigated the whole of the Zetland group, into the Greenland seas; and many who know both that and the Atlantic, would consider the latter as a steam-vessel canal trip, when compared with the former. In those seas, I have seen Him

‘Take up the ruffian billows by the top,  
Curling their monstrous heads, and hanging them  
With deafening clamours on the slippery rocks;’

while the monsters of the deep sported in the surges, and played around our weather-beaten bark. A man who was once drowned, once cast away, and often in dangers by sea and land, is seldom found to be coward, dreading a bucket of water, or fearing a capful of wind. Should God, with any rational evidence, open the way, and say, even in the gentlest whisper, ‘Adam, go!’ I think I could say, ‘I come, Lord: *te duce, ibo.*’

“Please to give my love to Mrs. E. and your colleague, and assure your Connexion of my heartiest well-wishes.

“I am, reverend and dear Sir,

“Yours affectionately,

“ADAM CLARKE.”

Of the value set by the brethren of Dr. Clarke individually, not in this country only, but in America (where, by the way, prejudice had not begun to work against him), upon his biblical and other literary labours, we may furnish a pleasing instance, without departing from the chronological order of the facts of his life. In the year 1831, he received a letter from Mr. Case, who, till the junction of the British and Canadian Conferences, was the General Superintendent of the Wesleyan Missions in Upper Canada. The object of that letter was to introduce to his notice, and recommend to his protection, the converted Indian chief, whose Christian name, Peter Jones, it is much more convenient to use, in speaking of him at least, than his native designation, Kahkewaquonaby. This interesting stranger remained in England a year, where he excited much attention by the simple eloquence which distinguished his discourses, and then returned to his own people to publish, with increased light and zeal, the wonderful works of God. “Although unknown to you personally,” writes Mr. Case, “yet, through the medium of your excellent writings, I have, on my part, contracted a friend-



ship as strong and endearing as is generally produced by social and brotherly intercourse. Through these, many of my doubts have been removed, my faith strengthened, and my understanding guided; yea, my heart has often been made glad in seeing so clearly unfolded, the immeasurable love of God, and the riches of grace in Christ Jesus. These benefits I have received in common with my younger brethren in the ministry in this province, and who are now, in the providence and grace of God, in some measure under my care. And I take this opportunity, for myself and for them, to convey to you the gratitude which I know they feel, for the helps you have provided towards the right understanding of the pure Gospel and word of God."

At the close of the year 1831, Dr. Clarke took the following serious view of public affairs in a letter to his old correspondent, Mr. Smith, of Rotherham:—

"The year 1831, which is now closing, has been to me the most eventful and the most trying of my life; without, fightings, and within, fears, often unmingled with hopes. Yet, in the whole of its course, you have been present to my mind, and the welfare of yourself, your family, and your flock, have been the root and blossom of many a fervent desire. It seems that the agitation, which is universal in the world, in relation to secular and political affairs, is only an external manifestation of that inward and personal agitation, by which all individuals, of all society, whether religious or social, have been exercised. Danger, want, discontent, disease, disappointment, evil and foolish surmisings, cruelty, and oppression, have each got a separate personification, and with a fulness of purpose, and a fearful exertion of power, have pervaded all ranks, and are continuous in their exertions to confound, and ultimately destroy, all that is civil, social, and religious. I might have included murder in the above list; for such a tissue of domestic murders in a state, which, we might say, was more than civilized, has not so extensively stained the pages of any history. Vice, crime, and misery increase, and genuine sober and practical religion does not, in my opinion, to use an American term, progress. If, through mercy, we cannot yet say, 'Abroad the sword devoureth,' we are obliged to acknowledge, 'at home there is death'—our own country is far from being settled; and, as for Ireland, I think there is every appearance either of a successful rebellion, or the extirpation of its inhabitants. A few men have frenzied the public mind, have the public conscience in keeping, and are incessant in instigating the people, in their aggregate body of millions, to every deed of darkness. Our nobility, *proh dolor!* have ceased to be wise, and our hierarchy seem to have committed a *felo-de-se*; and, when the foundations are destroyed,

what can the righteous do ! Yet all may end well, if ‘ God rides on the whirlwind, and directs this storm.’ What wretched work against all religion and common sense at a famous chapel in London ! Oh, what is man, when God throws the reins of rational and religious restraint on the neck of his imagination ! But that is only a slight symptom of the diseased state of general feeling.”

Dr. Clarke having been called to attend the death-bed of his friend and bookseller, Mr. William Baynes, which occurred in January, 1832, the coach in which he returned to Haydon-hall was overturned. “ Three persons,” he relates, “ were on the top of me. I was only bruised a little on my right shoulder ; but sadly trampled on while I lay in the coach, and then had to stand about an hour in the rain from above and the mud below, before I could get away. I then took my bag, and walked over the hill to Harrow, knocked at a house, but was refused admittance, though I gave my name. This horrible ‘ burking’ business makes every one afraid of being murdered. I proceeded on foot to Pinner ; and, when I got there, I was so poorly, that the people of the inn treated me with much kindness ; and the master yoked his gig, put me in, and himself drove me home.”

But the next day he was again called to the house of mourning by Mr. Robert Scott, of Pensford, near Bristol, who wished to see him before he died. Dr. Clarke immediately obeyed the call. “ Yesterday,” he wrote to a friend, after he had been several days in attendance, “ he [Mr. Scott] did the last act, I think, of life. He had been accustomed to give his £100 at two instalments, and, generally, when he came to town to receive his dividends. He recollected that one was just now due, but doubted whether he should be able to sign the cheque. He said, I want to give Dr. Clarke my last cheque, for the great work of God in Shetland.’ Mrs. Scott immediately filled up the body of the cheque for £50 ; so that he had nothing to do but sign it. Many times did he attempt this ; but his right hand had lost its cunning. I wished him to cease his efforts. He would not : he got his pen on the paper, and made something like his name, but in the wrong place : he saw it, and said, ‘ I must write another.’ Mrs. Scott filled another cheque, and he began anew ; and I am satisfied he was a whole hour in his attempt to sign this. At last, he made something like ‘ Robert Scott,’ which was barely legible. When he found he had succeeded, he spoke, as well as he could, these remarkable words :—‘ Here, Dr. Clarke, here is my last act ; and this is for the work of God in Shetland. I send it to Heaven for acceptance ; and the inhabitants will see, from the writing, that I shall be soon after.’” At the close of another letter on the same subject, Dr. Clarke

observes, "I am learning several lessons of wisdom; and, among the rest, I am learning from him before me how to die."

Of the death of Mr. Scott, Dr. Clarke gave the following account in a letter to his wife:—"At half-past ten this evening, Mr. Scott changed mortality for life. Such a death I never witnessed. We had prayed to God to give him an easy passage; and we did not pray in vain: for he had one of the most placid and easiest I have ever heard of or seen. His wife, and several of the relatives, and myself, were kneeling around his bed. I offered the departing prayer; and, after it, had just time to rise from my knees, go to him, and pronounce the blessing of Aaron on the Israelites, 'The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace,' when his last breath went forth! Thus, in the eighty-fifth year of his age, died this undeviating friend of Shetland.\* I would not have missed this sight for a great deal. I seem to have come hither in order to learn to die."

When Dr. Clarke had committed the remains of his venerable friend to the tomb, but before he left Pensford, he addressed a congratulatory letter to the Duke of Sussex, on the anniversary of his Royal Highness's birthday. After a complimentary introduction, he expresses the following just and noble sentiments:—"In the eventful year which is now closed, the voice of your Royal Highness has been lifted up in its native, as well as in its well-cultivated, energetic eloquence, to recommend, vindicate, and support, the soundest and most beneficent measures for the safety and welfare of the state. Your Royal Highness has the happiness to see that your exertions have not been in vain, and that you flourish in a better world than that into which you were born; and others witness, that your Royal Highness's share in promoting this general amelioration, is as large as your exertions have been marked, indefatigable, and decisive. On the last anniversary of your Royal Highness's birthday, I was led to

\* From the commencement of the mission in 1822 to 1829, Mr. Scott had contributed towards the support of the missionaries, the building of chapels, furnishing, and houses for the preachers, upwards of £1,200. At his death he left £3,000 to the Shetland Mission in the three-and-half per cents., besides the following benefactions to other charities:—£1,000, General Wesleyan Missions; £1,000, Preachers' Annuitant Fund; £1,000, British and Foreign Bible Society; £300, Naval and Military Bible Society; £200, Strangers' Friend Society in London; £200, Baptist Missions; £200, Strangers' Friend Society in Bath; £200, Hibernian Missionary Society; £200, Moravian Missionary Society; £100, Tract Society, Bath; £100, Tract Society, Bristol. Mr. R. Scott's brother John, who died in 1826, left £100 for the Shetland Mission.



augur, from the signs of the times, that the period was fast approaching, in which the wisdom and experience of your Royal Highness must be called forth to assist the counsels and deliberations of the state; as mighty efforts would be necessary to correct a system of corruption, which, though even superannuated, was still potent and influential. The time has arrived, the mighty struggle has commenced: all the outworks of corruption and death have been carried; and the battle is turned to the gate. May the last and most ruinous blow be dealt by the arm of your Royal Highness! I have lived to see many political changes in this country in the last half century, and almost all for the worse; but a brighter day seems now to dawn. Your Royal Highness has long swam against the stream of political malversation, and, for a time, apparently *studio inani*; but now you stem the torrent, and gain upon the flood. Old as I am, I hope to live long enough to see the mighty regeneration commence its career of general blessedness; and your Royal Highness pre-eminently associated with the sovereign of the empire, and king of the people, in the administration of the justice, mercy, and benevolence, of the state: that the people may praise God for the king, and laud him for the prince; that the throne may for ever be established in righteousness, and your august person in health and happiness, joying, and beholding the order and general welfare."

On his return to Haydon-hall, he found awaiting his arrival a letter addressed to him, and signed by order and in behalf of the Board of Managers of the Missionary Society of the Methodist Episcopal Church of New York, dated Dec. 23, 1831. Its object was to invite him to go over to America, to assist them in their missionary labours, and in their church assembly. Circumstances prevented him from accepting the invitation; but he expressed his good wishes for that rising state, and his thanks for the honour conferred upon him, in the following letter to those gentlemen whose names were subscribed to the invitation:—

"Feb. 6, 1832.

"Gentlemen and Rev. Brethren,

"Having been absent in the West of England for a considerable time, your letter did not reach my hand till some weeks after its arrival. Your kind invitation to visit the United States was gratifying to me; and, had I been apprised of your intention a few months earlier, I should most certainly have endeavoured to have met your wishes, and by doing so, I have no doubt I should have been both gratified and profited. But the warning is too short, and I am engaged so far both to England and Ireland in behalf of our missionary cause, that I cannot by any

substitute redeem those pledges. I had proposed also to have visited the Zetland Isles, if possible; but, as I had not pledged myself to this voyage, I could have waived my purpose in favour of America, to visit which I have been long waiting for an opening of Providence; I might add, that I should have wished to have had the appointment of our Conference for the voyage.

“Now, although I feel a measure of regret that I am disappointed in this wished-for visit to the American continent, yet I am far from supposing that there may not be a providential interference in the way. I am, as no doubt you have already learned, an old man, having gone beyond threescore years and ten, and consequently not able to perform the labour of youth. You would naturally expect me to preach much; and this I could not do. One sermon in the day generally exhausts me; and I have been obliged to give up all evening preaching, as I found the night air to be peculiarly injurious to my health. My help, therefore, must have been very limited; and, in many cases, this would have been very unsatisfactory to the good people of the United States. This difficulty, I grant, might have been supplied by an able assistant, who might have been inclined to accompany me; but even this would not have satisfied the eye or ear of curiosity. But, as the journey is now impracticable, these reflections are useless.

“I respect, I wish well to your State, and I love your church. As far as I can discern, you are close imitators of the original Methodists, (than whom a greater blessing has not been given to the British nation since the Reformation,) holding the same doctrines, and acting under the same discipline; therefore have you prospered as we have prospered. There is no danger so imminent, both to yourselves and to us, as departing from our original simplicity in spirit, in manners, and in our mode of worship. As the world is continually changing around us, *we are liable to be affected by these changes*. We think, in many cases, that we may please well-intentioned men better, and be more useful to them, by permitting many of the more innocent forms of the world to enter into the church. Wherever we have done so, we have infallibly lost ground, in the depth of our religion, and in its spirituality and unction. I would say to all, Keep your doctrines and your discipline, not only in your church books and in your society rules, but preach the former without refining upon them—observe the latter without bending it to circumstances, or impairing its vigour by frivolous exceptions and partialities.

“As I believe your nation to be destined to be the mightiest and happiest nation on the globe, so I believe that your church is likely to become the most extensive and pure in the universe.

“As a church, abide in the Apostle’s doctrine and fellowship.

"As a nation, be firmly united; entertain no petty differences; *totally abolish the slave-trade*; abhor all offensive wars; never provoke even the puniest state; and never strike the first blow. Encourage agriculture and friendly traffic. Cultivate the sciences and arts; let learning have its proper place, space, and adequate share of esteem and honour. If possible, live in peace with all nations; retain your holy zeal for God's cause and your country's weal; and, that you may ever retain your liberty, avoid, as its bane and ruin, a national debt.\* I say to you, as it was said to Rome, of old,

"Tu regere imperio populos, Romane, memento,  
Hæ tibi erunt artes pacisque imponere morem,  
Parcere subjectis et debellare superbos."

"But whither am I running? Truly, truly do I wish you good luck in the name of the Lord; and, therefore, with my best prayers for your civil and religious prosperity, and hearty thanks to each of you individually for the handsome and honourable manner in which you have framed your invitation, I have the honour to be, Gentlemen and Rev. Brethren,

"Your obliged, humble servant,

"And most cordial well-wisher,

"ADAM CLARKE."

The following letter, detailing a visit paid by Dr. Clarke to His Royal Highness the Duke of Sussex, is highly interesting, and characteristic of the writer. It is dated "Before day," Feb. 13, 1832, and addressed to his youngest daughter:—"The post of the morning you left us, brought me the card of His Royal

\* It is a remarkable fact, that by the American Methodists the name of Dr. Clarke is held in higher esteem than even that of Mr. Wesley himself. Notwithstanding the respect and veneration inspired by the labours and writings of the latter, it is not forgotten that he was one of the most prominent supporters of the American war. The former, on the contrary, fully sympathized with the transatlantic colonies in their noble and successful struggle for independence. It ought to be known, however, that Mr. Wesley changed his views. The subject was mentioned while the Doctor was writing the letter inserted above; and he observed that Mr. Wesley lived to regret his opposition to the colonists, as appeared from a letter which would one day see the light. That letter does not seem to have been found. Mr. Wesley's writings, however, contain a passage which corroborates the Doctor's statement. In a letter to Dr. Coke and others in America, dated Sept. 10, 1784, Mr. Wesley writes, "As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church, and we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free."



Highness the Duke of Sussex, to attend his levee, or conversazione, on Saturday evening, at nine o'clock. I set off by the coach on Saturday morning, and spent all the day at Bayswater. I was the forty-first in the arrivals: a number of officers were telegraphs, and the names flew, by them, to His Royal Highness's ear. I entered the large room, where, at the threshold, the Duke stood, who seized my hand, and said 'how glad he was to see me.' The arrivals became very quick; and, for some minutes, his time was occupied by receptions. I stood not far from the entrance, speaking to Professor Lee and some others. The Duke came again to me, and said, 'Dr. Clarke, do you know the Archbishop of Canterbury?' 'No, Sir.' 'Come with me, and I will introduce you to him.' He took me by the arm, and led me through the crowd. We came to the Archbishop. The Duke said, 'Here, my Lord, I have the pleasure of introducing to your Grace, my friend Dr. Adam Clarke.' I bowed, so did his Grace, and immediately held out his hand. He said, 'Dr. Clarke, I am glad to see you. I know you well by character, and have often received instruction from your writings.' You know that he was one of the Commissioners on the Public Records; and, to my papers read before those Commissioners, he undoubtedly alluded. That over, the Duke took me through the crowd, and introduced me to the Bishop of Chichester, who talked with me for a quarter-of-an-hour, till up came the Bishop of London, who shook my hand, inquired after my health, and asked after your brother Joseph. Before he came up, I had been extolling the exertions of the Bishop of London to his Lordship of Chichester; who, addressing the Bishop of London, said, 'Ah, my Lord, Dr. Clarke and I were talking of you before you came up; but I will not tell your Lordship what Dr. Clarke said of you.' Soon after, the Duke took hold of my arm, and begged to introduce me to some of the foreign ministers, Lords, chief functionaries, learned foreigners, &c., &c. After a great many to's and fro's, the Duke, addressing me with great affection, said, (scores being all around us,) 'Dr. Clarke, I am very glad to see you.' His Royal Highness told me that Ram Mohun Roy, would be here this night, and he would introduce me to him. I bowed; and then it was about twenty minutes after ten, and I was determined not to stay late. I therefore slipped off, and met Ram Mohun Roy as I came down the steps; but I passed on to look for my gig. When I came into the ante-room for my hat, one of the gentlemen in waiting came from upstairs,—'Sir, the Duke has been calling for you.' I said, 'I am just setting off.' He said, 'The Duke has been calling twice for you.' I ran upstairs, my hat in my hand and my coloured handkerchief about my neck, and entered the large saloon. The Duke spied

me in a moment, caught me by the hand, led me to Ram Mohun Roy, and introduced me. As soon as this was over, I slipped out; and, away went your father, from a place where he had received the highest honour."

In the month of April, 1832, Dr. Clarke preached the anniversary sermon of the Wesleyan Missionary Society, in Great Queen-street chapel, at the conclusion of which he made the following appeal on behalf of the mission:—

"Do not forget, that, before any of these great missionary societies existed, that now grace and adorn, and are an ornament to this city, we were engaged in the missionary work, and I was in the work; for there is not an older missionary, perhaps, nor one so old as myself. I have seen and heard of this work all over the earth; my heart is as much in the work as ever it was. I do not know that I have a wish in this old spirit of mine, nor an idea that can be formed in this old head, that does not tend to go forward to help this work and recommend it to the world, and especially to those to whom I have the opportunity, and, I might say, the felicity and honour of recommending it. And, though I would not have you apply to this work a penny that you could not give God an account of without blushing in the day of judgment, yet, my friends, I would recommend you to give everything you possibly can, consistently with honesty; all that you can call your own, all that you can spare from the necessities of your family, I could wish you to give, seriously believing that there is no other work on this side heaven on which the man, knowing the Son of God, and feeling the dictates of humanity, can bestow his money better, or more to God's glory and approbation and the good of his fellow-men, than this. Well now, will you support this work liberally this morning? It is very likely that this old man may not plead with you again. He would have no objection to live until God's appearance on the earth, and till the archangel's trumpet sounded, to promote the glory of God as his greatest delight, and to bring souls to love that God that loves him, and to love that Jesus who died for him. Come forward, then, this morning, and give according to your power. And remember, my friends, that the eye of the God of love is upon you. He will delight in the widow that brings her mite, and in the rich man who brings his store, into the treasury of the Lord, to assist his cause and extend it in the world. Amen."

At the anniversary meeting of the society which was held on the Monday following, the Doctor delivered a speech, of which, as the last he ever delivered, so much as has been preserved may be given:—

"In addressing any benevolent meeting for a benevolent pur-

pose, I believe it is deemed necessary to make out a good case ; that case, I believe, is most fully made out by the details which the report has given of the condition of large numbers of our fellow-creatures. Man is in a state of wretchedness from three causes, his natural ignorance, his natural weakness, and the disordered state of his moral faculties ; and these have been particularly pointed out in the report. We there see that there are large families of the world without strength to resist the evil tendencies of their fallen nature, and who know not whither to go for help. We see multitudes, who, notwithstanding the evidences of the being and providence of a God, are incapable of apprehending him. We see millions who give every evidence of a most disordered moral state of mind, and who are sitting in darkness and sin. That is a fine saying of Augustine, that the whole of mankind appears in the sight of God as one vast diseased man, lying over the face of the earth, stretched from the east to the west, and from the north to the south, and dying because of his disease ; that no eye of help could be fixed upon this one diseased, dying man, but that of the living God ; and, to heal him, it required the Omnipotent Physician to descend from heaven. This Physician is the Lord Jesus Christ ; and, wherever he is recommended to diseased and dying men, he accompanies the recommendation by his holy influence, to their healing. [After eulogizing the conduct of the missionaries in Jamaica during the then recent insurrection, and passing a tribute of praise to the Government for the measures they were taking to ameliorate the condition of the negro slaves, the Doctor adverted to the missions in Ireland, as portrayed in the report.] Ireland, I remember, is my native land, and I rejoice that it has the first place in the report among the Society's missions. The details given of the state of the population in Ireland are lamentable indeed. Cruelty, ignorance, and everything that can give a people a bad eminence over others, are to be found in that country. But it must not be forgotten that they have been subjected to causes which inevitably produce these things ; and, had the persons now present been under the influence of the same circumstances, I have no hesitation in saying, they would present a very different appearance from what they now do. I know every part of Ireland well, and I know what has been done for her by the friends of Jesus ; but I also know that none possess such means for bringing her to a knowledge of the truth as the Methodists. The arrangements of the Society are so perfectly simple, but efficient, that I know nothing either superfluous or defective in them ; and I believe there is not a single farthing contributed that is not conscientiously applied to the purposes for which it was intended. If you are resolved then, you can do great things.



You have the means, and you have the sacred and inviolable promise of God. Is anything more congenial to the mind than to believe that the Being, whose name is Mercy, and whose nature is love, who has made man in his own image, and has sent his Son into the world to save him from death and hell, should crown with his blessing the preaching of his own word? I am only astonished that there should be a single heathen, or a single imperfect Christian, in any place where the Redeemer is faithfully preached and his doctrines enforced; that they are not all swallowed up in the fulness of the blessing of the Gospel of Christ."

During the month of April, and the early part of May, in this year, Dr. Clarke's ministerial services were in great request among his brethren, both in the metropolis and in the country. Even those who, at other times, treated him with contumely, were fain to secure his help, whenever the financial resources of the Connexion were to be replenished. But it seems never to have occurred to them, that he was growing old and infirm, and that, consequently, he could not, without injury, exert himself as in former years. Accordingly, without waiting for his approbation, the Wesleyan authorities in Sheffield had placarded him to preach at Carver-street in the morning, and at Norfolk-street in the evening, and the next day for the Missionary meeting, although it was generally known that he had long since ceased to preach more than once in one day. "I positively protested," he observes, "against this arrangement, when I heard of it. The preachers begged and entreated, and at last went off in despair, saying, they 'should be ruined.' Faint and weary, I wanted to get to bed. When at supper, in came a *posse* deputation, begging me, if I could not preach in the evening, to preach at Norfolk-street, after I should have finished at Carver-street. I treated them civilly; and, after they had worried me for half-an-hour, they went away. Then there was a hue-and-cry, many blaming the managers for their precipitancy, others deploring the state of the case. I went up to bed, and said, in a kind of anguish within myself, 'Let me die with the Philistines.' I told my design this morning: it flew like fire. Carver-street was packed before ten o'clock. I preached on Heb. x. 3—10, and God was present. At about two o'clock, I was in Norfolk-street. Oh, what a crowd! I understand many went straight off from Carver-street to be in time to secure a place in Norfolk-street. I took for my text Rom. v. 1, 2. It was a time of spirit and of power. The people are delighted, and say nothing like this was ever before seen in Sheffield."

While he was engaged in writing the letter, of which the preceding quotation forms a part, he received a communication from

the Wesleyan Mission-house, in London, detailing the unhappy news of demolished chapels, just received from Jamaica. Forgetting all his grievances, in his solicitude for the welfare of others, he exclaimed, "I see there is a flame kindled in our inheritance; and I feel that I am needed. The terms in which Mr. James speaks of my services, as he calls them, are affecting. *I shall pocket and seal up all my causes of complaint*; join myself even to the forlorn hope, at the front of the storming party, and mount the breach for the God of armies in the defence of his people!"

Having literally "worked his way" to Liverpool, he was preparing to visit his Irish schools, which, as well as the Shetland Mission, were continually in his thoughts, when he was arrested by an attack of the spasmodic disorder which usually admonished him that he had unduly exerted himself. Having recovered from this severe seizure, he sailed for Ireland on the 18th of May. The voyage was rendered unpleasant to him by the dissolute conversation of several of the passengers. Soon after he reached his friend Harper's house, at Donaghadee, he was laid up with rheumatism or gout (the doctor himself being puzzled to decide). This complaint, which had its seat in the foot, prevented him, for some time, from visiting the schools. When but partially recovered, he proceeded to Coleraine, preaching at Belfast by the way; but, as soon as he had settled his school accounts, he suffered a relapse, and was again laid up. Intelligence of this reaching his family, Mr. Theodoret Clarke, his second son, set out to join him, and bring him home; but, in the neighbourhood of Leamington, the coach upon which he rode was overturned, and he so much injured by the fall as to be prevented from proceeding. Dr. Clarke, in the mean time, was so far restored as to be able to visit Port Rush, where he had the satisfaction of seeing the progress of the chapel and school-room, for which he had formerly obtained ground from Lord Mark Kerr.

In his journal of this visit, occurs the following opinion on the introduction of poor laws into Ireland:—"The moral poor of Ireland are not vitiated by a poor-house education, but feel that spirit of independence which renders them superior to the servile spirit of those who are taught to live on begging, or on legal and systematic charity. This has been the case with England, by the operation of the poor-laws. The noble and independent spirit of the yeomanry is degraded, and nearly extinct; and, when Ireland gets the poor laws with which it is now threatened, the present rising sun of its prosperity will sink below the horizon, to rise no more for ever."

On the subject of the English poor-laws, Dr. Clarke thus expresses himself, in one of his published discourses:—

“The poor-laws in this country, though well designed in the beginning, have been totally subversive of that state of mental independence which God has given to every man, and without which man is capable of any villainy, among the lower classes in the nation, on account of the successive and now incurable abuses that have crept in by them. That nervous, independent spirit which the British yeomanry possessed in days of yore, is nearly extinct. The profligate and the careless, the man who no longer wishes to work to maintain himself and his family, sees he can claim parish pay ; and, when he claims admittance into the poor-house, as he must give up what he has in order to enter there, will expend his last shilling, sell off, by slow degrees, his furniture ; and, when he is to be received, is known to have sold his clothes, his bed, his pan, and his last chair, the price of which he has expended on wants created by idleness, indulged under the conviction of the certainty of obtaining parish supply ; and probably the public-house, the nursery of sin, has previously had one half of the price obtained for those articles. To the unacquainted with such cases, which are sufficiently numerous, such a case appears most pitiable ; for, say they, ‘the family was found destitute of everything, and ready to perish.’ I venture to state, that, had it not been for the beggarliness of spirit induced by the poor-laws, there would not have been one out of 500 cases of this kind ever found in the nation.”

On the 16th of June, he received intelligence of the accident that prevented his son from reaching Ireland ; but, by some neglect, the extent of the injury was not mentioned. The uncertainty in which this omission left him, agitated his mind, as may be perceived from the following entry in his journal :—“Alas ! alas ! and I do not know the extent of this evil ; but, unfit as I am to undertake this journey and voyage, I will set off for Belfast, and take the first vessel there for England. Oh, may God, in his mercy, interpose in this behalf ! Spare the life of my son ! and give me strength for the journey and voyage before me ! Oh, what a providence is this ! May God work in his mercy, and silence any irregular feelings or complaints in my soul ! Show me, show me, O God, the way that I should take ! Oh ! let me not be laid up again, either by sea or by land !” Accordingly, he hastened his departure, and arrived at his friend Mr. Forshaw’s, near Liverpool, on the 22d of June. Here the complaint in his foot returned with new force, and, for several days, prevented him from stirring. While here, he was visited by the Rev. (now Dr.) Jabez Bunting, who, he states, “wished to persuade me to stop for the approaching Conference ; and, indeed, in reference to the Shetland Islands, it may be necessary, as I can get the promise of no preacher to go over, and four are



wanted. We had a good deal of conversation respecting the uneducated state of Ireland. We were decidedly against the Government plan of leaving the Bible out of the schools, which is proposed merely to please the Roman Catholics : to it in no form shall I ever agree : there shall be the whole Bible in all the schools in which I am concerned. I believe Government are sincere ; but they are greatly deceived."

Dr. Clarke was too solicitous to see the various members of his family, particularly his second son, to yield to Mr. Bunting's wish ; and, accordingly, as soon as he was able, he proceeded to his own home. "Thus," he observes, in recording his arrival, "terminates a journey remarkable for affliction, disappointment, and suffering. My soul, hast thou learned any good lesson ? Yes. What is it ? It is this : that I have now such evidences of old age as I never had before ; yet I believe my understanding is as clear, and my judgment as sound, as ever ! But, during my late detention and sufferings, have I repined against God or his providence ? No ; I was only disappointed, and I endured the mortification without a murmur. The cholera was before me, behind me, round about me ; but I was preserved from all dread. I trusted in the sacrificial death of Jesus. No trust is higher ; and none lower can answer the end : therefore, I was not divided between two opinions nor two creeds ! I feel a simple heart ; and the prayers of my childhood are yet precious to me ; and the simple hymns which I sang when a child, I sing now with unction and delight." Before this period, we find him making several allusions to the cholera, none of which, however, betrays personal alarm. In the letter in which he gave an account of the death of his benevolent friend, Mr. Scott, is this striking sentence :—"We hear that the cholera has got to London. Wherever it may be, there is God ; and, perhaps, both you and I are immortal till our work is done." In that part of his journal which was written while he was laid up with the complaint in his foot, in the neighbourhood of Liverpool, it is stated, "The news from Liverpool is very dismal. Cholera cases are increasing ; and the inhabitants are afraid to go out of their houses, for fear of catching the disorder. I have not strength to fly from the plague : I resign myself to the Sovereign of heaven and earth ; he can keep me from the pestilence that walketh in darkness, as well as the destruction that wasteth at noon-day." From all which, it is apparent that he lived in the same spirit with Job, when he said, "All the days of my appointed time will I wait, till my change come."

Although Dr. Clarke was providentially prevented from personally inspecting his schools, he received from the masters a satisfactory report of their state and progress. With most of

them, Sunday-schools were connected ; and several branches of learning were taught in all of them. The whole number of children under instruction was six hundred and sixty-six. In all, the Sacred Writings, Bible and Testament, were fully introduced ; nor had the Catholics made the slightest objection : but no catechism was taught in the schools, the Conference Catechism being learned at home with the consent of the parents, both Protestants and Roman Catholics.\*

The alteration in Dr. Clarke's appearance was remarked with deep solicitude by the members of his family ; and he himself was sensible of physical prostration. To one of his daughters, he said, " See how the strong man has bowed himself ; for strong he was : but it is God who has brought down, and he can raise up. He still owns the word which I preach. He still continues my influence among the people ; and hence it is plain he has yet other work for me to do. I have never fallen out with life ; but I have often fallen out with myself, because I have not spent it better. To remedy this, I should be glad, with my present knowledge and experience, to live life over again. I do not admire the thought that

‘ Life does little more supply  
Than just to look about us and to die.’

This sentiment, practically regarded, would be the creed of the sluggard and the coward. No ; there is in life much to be done, much to be learnt, and much to be suffered : we should live, in

\* It may be here observed, that, after the death of Dr. Clarke, his Family and Executors deemed it proper to make an offer of transferring these schools, with their funds, to the Missionary Committee, believing that this arrangement would more permanently and fully secure their being carried on agreeably to the plan adopted by Dr. Clarke himself. To this proposal, the Missionary Committee willingly acceded. They have since been visited by the Rev. Elijah Hoole, whose report of their state was highly encouraging. He observes, " The schools are six in number : four of them are in the county of Antrim ; and, situated only a few miles from each other, form a line from east to west, on which the range of cliffs is continually in view, which guards this part of the island from the fury of the northern sea. That stupendous natural curiosity, the celebrated Giant's Causeway, is in this range of cliffs, and lies within the distance of two or three miles from one of the schools. The two remaining schools are in the county of Londonderry, to the west of Coleraine, and are within the circle of the Newtownlimavaddy and Aughadowey Mission. Considerable judgment is apparent in the situation of all the schools. In the north of Ireland, the advantages of education and the light of the Gospel have been more generally enjoyed than in any other part of the island. But there are many places even in this quarter extremely destitute, and it is such places Dr. Clarke chose ; not towns or populous villages, most likely to attract the notice of others ; but extensive neighbourhoods, having a numerous, although scattered, population."

time, in reference to eternity. This I know, God's mercy has had a great deal to do to bring us thus far. It will have more to do to bring us to the verge of the eternal world; and it will have most of all to do to bring us to glory!" On his daughter's remarking, "Father, I wish you would again preach, as you did some years ago at the City-road, on the subject of the vision of Nebuchadnezzar, as interpreted by Daniel i. 31—35:" Dr. Clarke replied, "I have not even a note of that sermon; but I well remember preaching it." She asked "how it was possible for him to get through such a sermon, without the slightest note for dates of periods of empires, or for their geographic situation?" He replied, "I had the whole before me as clear as the noon-day. I felt as if I was standing *on* the world, not *in* it. It was all spread before the eye of my mind: I saw it all, and therefore I could describe it all." On its being subjoined, "Then I should imagine, father, by the power of your description, that you saw also 'the stone cut out without hands,' " he answered with energy, "Yes; I felt, while I was dwelling on the power of God, and on his mercy as revealed in Christ for the salvation of man, as if I was taking hold of the pillars of eternity; and on them I hung the truth of God, which never can be shaken, and his mercy, which it declared, and which can never know an end." Those who heard the discourse alluded to, will remember the uncommon power and energy of spirit and mind which it displayed. It occupied nearly two hours in the delivery; and, during the whole time, the preacher's energy remained unabated.\*

On the same occasion, addressing Mrs. Clarke, he said, "I think I shall be obliged to go to Liverpool to the Conference." To this she objected, saying, "While you had the power, you know I never selfishly withheld you; but, in your present state of health, indeed you must not leave home." To this affectionate expostulation, Dr. Clarke answered, "I know you never grudged me in my duty and work; and I think, with you, that I am scarcely fit to go. But I have duties to perform in reference to Shetland and the Irish schools; and, besides, I earnestly wish to leave my testimony for God and Methodism once more in the midst of my brethren." On the 11th of July, Mr. Entwisle had received a letter from him, in which, after announcing his intention to go to the ensuing Conference, he said, "I have several things I think of great importance to the Connexion, to lay before the brethren; and, possibly, I may never have another opportunity. I think few should go to Liverpool; a God not well-pleased with the people, and the Cholera, are there." Agreeably to this intention, to which he adhered, principally on

\* This discourse is to be found in Dr. Clarke's published collection of sermons.



the ground that Mr. Bunting had recommended it for the sake of getting proper preachers appointed for Shetland, on the 19th of July, Dr. Clarke left Haydon-hall, on his way to Liverpool.

Previously to setting off for Liverpool, he observed to his esteemed friend, Mr. John Thurston, of London, that he must go to the Conference, to make them take off his name as Supernumerary. On his arrival, Dr. Clarke heard of the sudden deaths of several persons whom he knew, and who had fallen victims to the pestilent disease which was then raging in Liverpool and its vicinity. But it does not appear to have excited any apprehension in his own mind. "I am apparently come," he says, "into the very jaws of the cholera;" and again, "I am come almost into the fangs of this ruthless disorder." But he adds, immediately, "I feel no alarm: to be over-solicitous, would answer no good end."

It would seem that the business of the Conference did not open in a manner satisfactory to Dr. Clarke; for, on the first day of its sittings, he is reported to have said, "I am the father of the Conference, and you cannot help yourselves." As the business proceeded, he came to a better understanding with them. The late Rev. John Anderson declared, that he continued to attend the Conference longer, and entered more fully into the business, than he had been known to do for many years past. "He was," adds this gentleman, "in a fine spirit! He seemed to have been sent among us, breathing forth that spirit of brotherly kindness which dwelt so richly in his soul, to enforce upon us (and, as now appears, with his dying voice) the last exhortation of the Apostle John, 'Love one another.'"

"At Conference," says the Doctor in writing to Mr. Harpur respecting the Irish Schools, "I had a good deal of conversation with the Committee, about the Schools. I offered them, with the money in hand; and said, 'I will go over and establish others, if you will give me authority.' They questioned me, whether the schools were 'such as were absolutely necessary, because education of no kind could be found in the place, nor within an attainable distance.' I told them that it was even so, in the places where the six schools were established. They said, 'they would soon have a full meeting of the Mission Committee, of which I should have due notice; and then the subject of the Shetlands, and my Irish schools, should be considered.'"

On the 27th of July, Dr. Clarke delivered up to the Conference the Shetland mission, the affairs of which he had faithfully superintended from its commencement, and in which he had all along taken a most lively and paternal interest. At the same

time, he gave up the £3000 which he held in trust under Mr. Scott's will for the Shetlands, and £400 which he had received from the Hon. Sophia Ward, towards providing for the future exigencies of the mission. The manner in which he gave in his charge concerning those Islands, was very striking.\* Many thought it would be his last appearance at Conference; and he intimated that such was his own impression.

The following letter to Mrs. Clarke, written on the 28th of July, gives an account of her husband's proceedings in connexion with the Conference:—"I have been very poorly, and yesterday was so ill that Mr. Comer would call in Mr. Surgeon Hensman. A distressing cough obliged me to leave the Conference, and take to my room at an early hour. Notwithstanding my state was pretty well known to the brethren, they took the advantage of my absence, to come to a vote that I should preach before the Conference, in place of the ex-President. This was passed unanimously; and the President, ex-President, and Mr. Bunting, came to Mr. Comer's to announce it to me. I refused, saying, that, conscientiously, I was not able. This morning they got the vote repeated; and, the President being obliged to go to the revisal of the stations, I was placed in the chair, and continued in it till the sittings closed." It is evident that the intention of his brethren was to do him honour, and make him, to use his own phrase, "pocket and seal up his causes of complaint."

At the same time, he thus writes to a friend:—

"I have been variously afflicted, and, indeed, have been brought down almost to the sides of the pit; and, though much better, my health is in a great measure prostrated; and, though I am here at Conference, I am far from being in a state either to

\* The last mention of Shetland found in Dr. Clarke's correspondence, occurs in a letter to Mr. Lewis, written towards the close of 1831:—

"I may say, Poor Shetland, I have worked hard for thee; many a quire, many a ream of paper have I written to describe thy wants, and beg for supplies; and several thousands of miles have I travelled in order to raise those supplies which by letters I had solicited for thee! It is now 'almost done,' and 'almost o'er.' May God raise thee up another friend that will be, if possible, more earnest and faithful, and at the same time more successful! And now I must say, may the Holy Trinity be thy incessant Friend, O my poor Shetland! Amen."

The obligations of the Shetland Isles to Dr. Clarke are corroborated by the testimony of Mr. Dunn, who observes, "What the mission to these naked, melancholy isles is indebted to Dr. Clarke, will not be known before 'that day shall break which never more shall close.' He travelled, he begged, he wrote, he prayed for it; and it is my decided conviction, that, without his very efficient aid, such as no other man in the kingdom could have rendered, it would have been long since abandoned. Of that assistance it is now deprived, and is dependent for its support on the Methodists' Contingent Fund, and on the contributions of an enlightened and benevolent public."

do or to attend to much business. I went to Ireland to work much, but I was called to suffer, not to labour. Indeed, I was overworked before I crossed the Channel, and had little strength to lose when I got to the scene of my labours. Striving to do what I was not able to perform, I had four relapses. Well, in all these I was preserved from every murmuring thought. I knew I was in the hands of the Lord, and therefore was safe, and my expectation has not been disappointed; I feel that God alone is my portion. I write in Conference, and have such a troublesome cough, that I can scarcely write intelligibly, and must give it up."

On the 31st of July, writing to one of his daughters, he says, "I keep as close to the Conference as possible, and go limping on my staff to Brunswick chapel and back to my lodging in the Garden of Cucumbers. Poor Mr. Hensman comes frequently to the chapel to examine my state, and does all he can to keep off from me 'the fiery dart of death.' Several of the preachers have been indisposed; but I trust we shall return with our ranks unbroken."

Though Dr. Clarke went to Liverpool with the avowed determination of getting his name taken off the Minutes as a Supernumerary, either he desisted from the attempt or did not succeed: for he was finally set down in that capacity for Windsor, the circuit in which he resided. As some atonement, however, for the violence which had been done to his feelings by the appointment of the preceding year, which was persisted in notwithstanding his remonstrances, and also to reconcile him to the similar appointment of the year then present, it was added, "N.B. Though Dr. Clarke is set down Supernumerary for Windsor, he is not bound to that circuit, but is most respectfully and affectionately requested to visit all parts of our Connexion, and labour according to his strength and convenience." Alluding to his new appointment, he wrote to his friend Mr. Thurston, "See what a roving commission they have given me!"

Having yielded to the vote of Conference, Dr. Clarke preached his last sermon before the assembly of his brethren. It was delivered on the 5th of August, 1832, and appears to have made a deep and peculiar impression upon the hearers. He himself states, "A glorious time it was; many of the preachers appeared greatly affected." The text was Acts iii. 19. Mr Entwisle has thus described this memorable occasion:—"Having, in his best style, preached his favourite doctrines of repentance, faith in Christ, the knowledge of salvation by the remission of sins, the witness of the Spirit with our spirits that we are the children of God, heirs of God, and joint-heirs with Christ, he gave an account of his own conversion, his convictions of sin, his obtaining pardoning mercy, and his present enjoyment of God



in Christ. Many of the congregation were deeply affected, and many thought at the time they should hear him no more."

The following characteristic declaration, inserted by Dr. Clarke, during the Conference, in an album presented to him by the Rev. Robert Newstead, shows his strong and unabated attachment to the Connexion of which for so many years, he was an ornament, and in which he lived and died.

"IN PERPETUAM REI MEMORIAM.

"I have lived more than threescore years and ten; I have travelled a good deal both by sea and land; I have conversed with and seen many people, in and from different countries; I have studied the principal religious systems in the world; I have read much, thought much, and reasoned much; and the result is, I am persuaded of the simple, unadulterated truth of no book but the Bible; and of the true excellence of no system of religion but that contained in the Holy Scriptures; and especially Christianity, which is referred to in the Old Testament, and fully revealed in the New. And while I think well of, and wish well to, all religious sects and parties, and especially to all who love our Lord Jesus Christ in sincerity; yet, from a long and thorough knowledge of the subject, I am led most conscientiously to conclude, that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most to God's glory, and the benefit of mankind; and that, both as to the creed there professed, form of discipline there established, and the consequent moral practice there vindicated. And I believe, that among them is to be found the best form and body of divinity that has ever existed in the church of Christ, from the promulgation of Christianity to the present day.\* To

\* Dr. Clarke died a firm believer in the perpetuity of Methodism. In a sermon which he preached only four months before his decease, he related the following anecdote in support of his opinion on that subject.

"When I was a little lad, I got into company with some very wise and learned men; and one of these was, in his time, though now no more, one of the Secretaries of his Majesty's Councils. He had been in the habit of hearing Methodists preach—his father and his mother had received the doctrine of the Methodists, were saved of the Lord, and we might say, for aught we know, adorned the doctrine of Jesus Christ in all things. A young man was present at the time, a brother of whom became a preacher, though he did not continue long in our ministry; and this young man, that I speak of, observed, 'This doctrine of Methodism is not likely soon to end—this work among them is not likely soon to terminate. Mr. Wesley,' said he, 'somewhere has stated, that the revivals of religion have lasted generally about thirty years—a generation,—and afterwards a general coldness gradually takes place. The people have not advanced far in holiness, but considerably in sincerity—the doctrine of repentance and remission of sins is more faithfully preached; and there is a doctrine proclaimed, that our country was unacquainted with, though we knew it in name, the

him who would say, 'Doctor Clarke, are you not a bigot?' without hesitation I would answer, 'No, I am not; for, by the grace of God, I am a Methodist!' Amen."

"ADAM CLARKE.

*"Liverpool, July 26th, 1832."*

Another of his contributions to those pretty repositories of

operations of the Spirit of God, and his influence on the souls of men. It was insisted upon by these preachers, that this was the lot, and the portion, and the privilege, of every son and daughter of God. That it was necessary to be pure and holy, and that the people should be turned from their outward sins in order to be happy, we had already found out; but they went on and taught us another doctrine, that we had in our Bibles, and in our liturgy, and in our homilies, and everywhere, but of which we knew nothing—the doctrine of salvation from all sin. We thought it impossible that ever any man could be saved from his sin in this world; but this doctrine was proclaimed by these people with no less evidence and with no less earnestness than the other doctrine, which I have mentioned. Now, Sirs,' said he, addressing himself to the people that were by, 'I think that this revival of religion among the Methodists is not likely to end, as long as these doctrines are preached: for, when a man feels himself convinced of sin, he is exhorted to look to God for mercy: when he finds this mercy, and has got a testimony from God's Spirit that his sins are blotted out, then he is informed, that he must go on unto perfection—that he must have his heart purified from all unrighteousness—that he must be saved from his inward sins as fully as he has been from his outward sins: when this is effected—for many have received this doctrine in the truth of it, and felt the power of it, and lived the life of it—then they are told they must grow in it—have more of God's light and love, and power in them—that, if they do not grow in grace, they will lose their grace; for all the graces that God gives he gives more to increase. Look,' he continued, 'into our best writers in the last century, and they generally leave the people in the article of justification by faith. Here is the whole secret: people saw nothing further to be obtained, nothing further to be sought; the rest of their lives seemed to be spent in thanksgiving to God, that they had received the unspeakable gift; their religious feelings and zeal became inactive; the earnestness they felt to bring others to the grace they had received, began to cease; and, perhaps, Mr. Wesley's opinion, on the whole, might be considered very generally correct—that revivals ended in about thirty or forty years. Now,' said he, 'everything is different: when a man has attained any degree of grace, he is told he must have more; when he has got into one important state of salvation, he is told he must proceed and get into another; and when he has got into that utmost state of salvation, being saved from all sin within, he is gravely and solemnly informed he must grow in every grace of the Spirit. Thus,' said he, 'they are kept going on, till they come to eternity at last; so that this revival of religion among these Methodists, I believe, will never terminate.' He is dead, and the others that heard him are dead; and the little boy that then was, is now your preacher, in grey hairs, to proclaim salvation among you. I am fully satisfied of this—as fully as that I have a spirit in this body—that, while Methodists preach these truths, and in this order and way, it is impossible, in any nation of the world where the doctrine is preached, that the people can lose their religion; or that it ever can be said, that the revival of religion, once among the Methodists, has ceased so many years since."

pretty things contains so affecting a reference to his own experience and prospects, as to deserve a record here:—

THE SEASONS OF ADAM CLARKE'S LIFE.

I have enjoyed the spring of life—  
 I have endured the toils of its summer—  
 I have culled the fruits of its autumn—  
 I am now passing through the rigours of its winter;  
 And am neither forsaken of God,  
 Nor abandoned by man.  
 I see at no great distance the dawn of a new day,  
 The first of a spring that shall be eternal!  
 It is advancing to meet me!  
 I run to embrace it!  
 Welcome! welcome! eternal spring!  
 Hallelujah!

Having promised to assist his youngest son, who was curate of Frome, in the formation of an association which he had projected for ameliorating the condition of the poor in that extensive parish, Dr. Clarke left Liverpool for Worcester, on the 6th of August, where he rested at the house of his son-in-law, Mr. Rowley, (concerning whom, and his family, he writes that they had "the cholera within a few doors of them,") and proceeded thence to Frome on the following day. In the letter in which he described his movements to Mrs. Clarke, it is stated, "This constant travelling and labour, confinement in the Conference, &c., greatly fatigue me; and almost every day I am expecting to be knocked up. Never was my mind more vigorous, and never my body so near sinking."

The Rev. J. B. B. Clarke has given the following interesting account of this meeting with his venerable father:—"About eleven o'clock on the morning of the 8th, much earlier than I had reason to expect my father, I was passing through the hall, when I saw the well-known blue travelling-bag resting against the wall; and, filled with unexpected joy, I went to the dining-room which he had entered just before me. 'The old man, you see, Joseph, is come,' said he, with his usual tone of kindness, as he placed his hand upon my head, and kissed me; 'though battered and tossed about, he has still strength to come at the call of his son.'" He sat down for a few minutes, while I took off his gaiters; and then, as was his frequent custom, he began to walk slowly, diagonally across the room, asking various questions about myself and family, and talking of the occurrences and company he had met with on the road from Cheshire. It was then that I observed a very marked difference in his appearance. His cheeks had fallen in; and he was considerably thinner than when I last saw him. His step was slow and heavy, with small remains of that elastic firmness for which his



walking was always remarkable ; and the muscles of his legs had evidently much shrunk—a sign of old age, which his straight and well-proportioned limbs had never before shown.\* His neck also was apparently shorter ; and, besides these symptoms of decay, which I never for a moment supposed to be other than the mere effects of recent illness, when walking out with me there was more dependence upon my arm and on his staff than had ever been usual with him. All these things pained and distressed me, but did not strike me as being the precursors of his final removal. Indeed, I never thought of my father's death with any distinctness of feeling. Like the end of the world, I knew both events would some time happen ; but so indefinitely distant did each seem, that neither possessed power to alarm. I could not realize to my mind the lasting silence of that ever kind, and cheerful, and instructive voice. 'Why should such a man die ?' was my constant feeling. His work is not finished, his mental powers are brighter and clearer than ever, his will is as active towards the good of others as in the prime of his strength, and his bodily powers are only temporarily weakened. Then 'why should such a man die ?' In the afternoon, the plan of the intended society was laid before him. He entered at much length into its object, and appeared particularly gratified at the extensive and influential support which it had obtained. During the course of his conversation, it was impossible not to notice the depth of interest which he felt. His tone of voice, manner of action, strength of expression, all showed that what he said and did were the results of feeling and consideration. Nothing dropped, as it were, casually, from him. This observation applies to every moment during his stay with me, and to every subject, however trifling, of which mention was made : constantly cheerful and pleasant, and even playful ; but then, there was mingled with them, such blandness, and mildness, and holiness, as at once won you to affectionately love the man who thus felt and looked and spoke. A touch of heaven seemed to have passed upon all his feelings. The individual appeared as one who was not preparing to be, but had already been, beatified. His joy was so pure, his kindness so heartfelt, his piety so intense, his manners and voice so expressive of inward peace. Many times, while we stayed together, was I compelled to give way to the emotions of my heart, in the mental exclamation, 'Thou God of love, I bless thee for my father !'

\* Mr. Everett, who saw the Doctor a few days before at Liverpool, says he was affected with the change in his appearance. He was much thinner, and walked with apparent labour. Casting a glance downward, at the once well-formed leg, "You see, Everett," said he, pleasantly, "my legs have nearly run away from me."

"We had much conversation," continues the Rev. J. B. B. Clarke, "on my family affairs, and particularly on my ministerial duties and conduct. At the conclusion of the conversation, he rose from the sofa, and, coming up to me, paused for a few seconds, as if in meditation, or perhaps engaged in mental prayer; and then raising his hands, he placed them on my head, and, in a solemn voice, full of affection, he said, 'God bless thee, my son!'"

Upon the paternal benediction, spontaneously bestowed, Mr. Clarke set a high value. "I looked upon it," he observes, "as an act which said, 'I will do all which an earthly parent can, but will still place my child under the care of that heavenly Father, who will more than fulfil my office when I am gone.' This protective rite was thus mine. This is the reason why I prized it; and the knowledge of a peculiarity in my father's bodily constitution was of such a nature that the attack of any severe pain or illness completely prostrated his strength; and, with it, fell his animal spirits, leaving nothing behind but uncomplaining endurance and patient resignation. It, therefore, always struck me, that the blessing so earnestly desired could never be given by him on his death-bed, when, in all probability, his animal powers would be unable to obey the dictates of his will."

"The same feeling (continues the narrator), which prompted him to give his blessing to me, induced him to bestow it also upon my wife, who gave me the following account of the occurrence, which took place while I was out on some parish duties:—'After inquiring of me the detail of many parochial plans and duties, he drew me to him, and said, "Matilda, you remember I ordained you to be a helper to your husband in your first parish in Liverpool; but here I must add, may the Lord bless and strengthen you to do his work in this place; for you have, indeed, a wide sphere of usefulness both among the rich and poor." The circumstance in Liverpool to which he alluded was the following:—On his visit to us soon after our marriage, he took an early opportunity of conversing with me on the importance of the duties to which I had pledged myself by my union with a minister of the altar. Then, laying his hand on my head, as I sank down on my knees before him, he said, "My dear child, you do not now belong to yourself, or even to your husband. The people of God have a right in you; and, as a helper in the work of the ministry, I ordain you in the name of the Lord Jehovah. It will be your part especially to visit the sick, to comfort the mourners, and to lead the young in the paths of righteousness. God grant you his Spirit to be your teacher, and his blessing to prosper the holy work!"'"

“On the morning of the public meeting, the 9th,” continues Mr. Clarke, “he rose as usual, at about five o’clock; and, though he had passed a bad night, he was evidently better than on the preceding day, and complained of nothing but a slight tendency to dryness of mouth, an affection which sometimes very seriously inconvenienced him, which, he trusted, would pass away. It fortunately did. On the platform, where many, both speakers and hearers, were assembled, he sought out and secured his usual situation,—a place far back, behind the front ranks, where he could remain unobserved by any one. It is not my design, even were it in my power, to record the speech which he made on the above occasion. The effect produced by it was surprisingly great. None seemed to listen to him as to a stranger, but as to one with whose moral worth they were well acquainted, and whose intellectual dignity they revered. While detailing the rise of the Strangers’ Friend Society, under his own directions, in the city of Dublin, he accounted for his feeling in favour of active Christianity much in the following manner:—‘When I came forth, my Lord,’ the Marquis of Bath was in the chair, ‘among my fellows, as a public minister, I felt the importance of not making any man my model, and not taking any peculiar creed as the standard of my faith. As I was to explain and enforce Scripture on my own responsibility, *I resolved that all should be the result of my own examination.* But there was a necessity that all should be reduced to some kind of creed; that it should not be a scattered host of unconnected thoughts, but a combined and irrefragably deduced series of incontrovertible doctrine, agreeing with truth and fitted for use. This compelled me to arrange my particulars into generals, to concentrate my forces, and call in my stragglers: nor did I ever cease thus to condense my creed, till I had reduced its several parts under the two grand heads, love to God, and love to man. Here I found that I had a rule to which I could refer all my conceptions of the great and holy God, and all my endeavours for the welfare of mankind. It was a creed of practice and not of theory, capable of being drawn into use at a moment’s notice; and, under the influence of that short creed, love to God and love to man, I began that society, in a great measure similar to this, the well-known, far-spread, and long-tried Strangers’ Friend Society.’ Alluding to the pleasure which he felt in seeing at the meeting, as the society’s active supporters, the heads of the Church, with many of its clergy, he spoke with much strength and emphasis of his regard for the Church; and, turning to the Bishop of Bath and Wells, who had spoken before him, he said, ‘The Church which I so highly reverence, and which, I pray to God, its head, may enjoy an endless prosperity and a still increasing purity.’ Speaking of



the various grades of society which were united as the officers and supporters of the institution, he said, 'In your Lordship, and your noble and Right Reverend supporters, the Earl of Cork, and the Bishop of Bath and Wells, I behold the representatives of the highest ranks in the land, peers spiritual and temporal. I am told that there are present here Members of Parliament. Clergy and gentry, and all grades, have united and come forward as the poor man's friends, and as officers of this society.\* It is a grateful sight. Thus also it is even with the economy of heaven; since, concerning it, we hear of thrones, and dominions, and principalities, and powers; for orderly government seems to be well-pleasing to God; and what other degrees may be required to constitute the harmony of the celestial hierarchy, I know not;—but—I shall soon be there, and then I shall know the whole!† Though my father spoke long (yet who felt it so?), and the weather was oppressively hot, he did not seem much exhausted by the exertion; but, at the conclusion of the meeting, walked down to my house, where the Marquis of Bath, and the Bishop of Bath and Wells, with many others, had already arrived, to partake of some refreshment; and he pleasantly met the humorous address of the bishop on his entrance, 'Dr. Clarke, come forward here; many good things have come out of your mouth to-day, let me help to put some of our good things into it in return.' During the whole of the afternoon and evening, he spoke with unmixed pleasure of his satisfaction; and, at our evening family devotions, he prayed most fervently and individually for its welfare, and for a blessing upon all who conducted or were engaged with it; and this was a petition which he never ceased to put up while he stayed, when the family was gathered together morning and evening."

To this account of the meeting it cannot be superfluous to add the following extract from a letter, in which Dr. Clarke gave his friend Mrs. Comer, of Liverpool, an account of his journey from

\* The society which Dr. Clarke's youngest son was instrumental in forming, differed from the generality of similar societies formed by Churchmen. It "knew nothing," as we learn from the prospectus, "of sect or party;" and the whole of its excellent rules corresponded with this first great principle.

† At the second meeting of the Society, the Bishop of Bath and Wells thus alluded to Dr. Clarke:—"I cannot avoid saying that I am this day reminded of the words of an excellent person (Dr. Adam Clarke), now no more, who was present at the formation of this society. The words he made use of were to the effect, that, as none of us knew how soon we might be called to our account, it was our duty to hasten to do all the good in our power, by administering to the wants of those whom we had the means of relieving. That excellent person was soon afterwards called to his account. I had known him long, and *I believe a better man never lived*. The words I have mentioned sank deep into my mind; and I am happy to recapitulate so excellent an admonition on this occasion."

Liverpool to Frome, and also of the meeting above described. It is highly characteristic:—"When I came forward, all eyes were directed to the old grey head; and I was looked at as if I had been some strange nondescript animal which had been often spoken of, but never before seen! For a few seconds, I stood the silent object of general attention, after having made my humble bow to each of the constituted authorities,—the Marquis the Earl, and the Bishop; and then the assembly, *en masse*. Having broke silence, I addressed the Marquis, and humbly begged leave to ask for what purpose I was called before his Lordship, having nothing to ask, nothing to argue, nothing to recommend, either from private communication or written document; not even a resolution or motion to serve as a peg to hang a speech on. I spoke this pleasantly; and in a moment it was perceived that the Secretary had neglected to send me the resolution that I was to bring before the meeting. The pleasant manner in which I treated my own embarrassment, tickled the fancy of all; and I had a general cheer. The resolution was handed along the platform; and, when it came to my hand, I read it aloud. It treated of the visiters; and its chief object was the collection, which was to be made at the end of the meeting. When I came to the visiters, I strongly recommended that females should be employed; and, in doing this, mentioned the case where a number of men had been sent into a particular district, of which they could make little or nothing; and when, after several trials, it was still unproductive, at the suggestion of a friend, a number of women were sent to the same ground, who laboured faithfully and to good effect: and, when an inquiry was made and a balance struck, it was found that one woman was equal to seven men and a-half! Here the emotion was intense, and the effect general. The Marquis laughed downright, and the Bishop smiled aloud, and the Earl joined as heartily as the rest. The eyes of the ladies sparkled like diamonds; and even the face of thick-lipped, moping melancholy was gathered into a smile, and laughed ere it was aware; and cheers proceeded from all quarters. Finding that I had got the key of their hearts and the strings of their purses, I announced the collection. The Countess of Cork, the Bishop's granddaughter, and some other ladies, took the plates, and received the contributions; and the effect was such, that nothing like it had ever appeared at Frome; for the collection amounted to about £160."

But a speech at the institution of his son's society was not the only assistance which Dr. Clarke rendered. On the following Sabbath, he preached a sermon in its behalf, in the Wesleyan-Methodist chapel of Frome. In the amount of the collection at the meeting, £160, it had been seen what were the doings and

feelings of the great. "It was reserved for me," says Dr. Clarke, "to witness the effects of the same principle among the poor. The collection, though apparently small, was noble. Now, look how £15 was contributed by the poor." He then shows, that the collection consisted of one half-sovereign, eleven half-crowns, ninety-one shillings, two hundred and four sixpences, three hundred and forty-eight pence, nine hundred and eighty-eight half-pence, and *one farthing*."

To this may be added his son's account of the collection:—"It was more than fourfold what was accustomed to be raised for their most popular charities. A strong man was obliged to be sent to bring it down; for it was mostly in halfpence! When I was counting it, there was found a farthing, which my father put into his waistcoat pocket with these words, 'Zeal can always find means of doing something. I will purchase from the collection this proof of it;' which was handed to him, on his giving the shilling that was deficient in the specified amount of the collection. This farthing was found in his pocket after his death, carefully wrapped up in a paper containing its history."

"On Monday morning," continues the deeply interesting narrative of Mr. J. B. B. Clarke, "my father, my wife, and our little daughter Alice, with her nurse and myself, all set off together for Weston-super-Mare, where we were intending to spend a few days with my mother-in-law, Mrs. Brooke. I thought that rest and sea-air might do my father good. He was in very excellent spirits, and had not suffered from his Sunday preaching. Most part of the way he nursed and played with the little child, delighting in her sagely important look, when he placed his large broad-brimmed hat upon her head, and making sportive observations on the vehicle we were obliged to occupy to Wells, where Mrs. Brooke's carriage was to meet us. He arrived at Weston rather wearied. Next morning we took a walk, when he was evidently not much delighted with a bathing-place, which he called a 'congeries of mud, varied by barren sands;' and, having nothing particularly gratifying in the surrounding prospect to engage his thoughts, he seemed to turn with the greater delight to recollections of past scenes, dwelling with great pleasure and much affection on the universally kind feeling shown to him by his brethren at the Conference. This was a subject to which he often recurred, and expressed his thankfulness to God that he had been enabled once more to meet the preachers, and that the meeting was such as to be remembered with the utmost satisfaction: indeed, he several times abruptly introduced a mention of the joy he felt, which clearly proved what great hold the circumstance possessed on his mind. No man was ever more devoted in his love to Methodism than my father. Though individuals



might be wrong or unkind, yet still he always clung to Methodism with the entire affections of his heart, sanctioned by the confirmed approval of his understanding. Any members of the body he considered as entitled to his best services; and any token of regard proceeding from the Society he felt as his fullest and best reward for either arduous service or personal sacrifice."

The day before Dr. Clarke left Weston for Bristol, on his road homeward, the passing before the window of some Irvingite ladies, led the discourse to that sect. "My father," observes Mr. Clarke, "stated that he had that morning given a serious warning to an acquaintance of his who was tainted with that evil leaven, and hoped it might be of advantage to her, for she had fallen into a 'gloomy croaking;' uncharitable feelings were indulged toward all who did not see as she saw; they were considered as being merely in the outskirts of Christianity, or as being blindly ignorant of its privileges. Such people possess a kind of spiritual pedantry, which excites them to a vain confidence of themselves, or undue undervaluing of others. He expressed himself very strongly and decidedly against the pretensions and speculations of the Irvingite school, as well as against their 'spurious sort of Christianity.' He considered it only as a temporary evil, which probably would not last out the lives of its inventors, and from which the church of God had nothing to apprehend: its own pretensions would be its own confusion.

"On Thursday morning," adds the affectionate son, "I went with him to the Bristol coach, waited till he was driven away, and never saw him more!"

On the 19th of August (being the Sabbath), Dr. Clarke preached, by appointment, at Westbury, near Bristol. Of this sermon, which was the last he preached, an account has been furnished by Mr. H. R. Griffiths, of Walworth, the Secretary of the London Strangers' Friend Society. This gentleman, happening to be in Bristol at the time, went over to Westbury to hear Dr. Clarke. The following is the substance of his account:—"The Doctor took his text from 1 Tim. i. 15: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' He was exceedingly zealous in his manner, and made an especial allusion to the cholera, describing it 'as a mighty scourge in the hand of Jehovah, and a judgment which should awaken all men to flee to God, through Christ, as their only safety and sure refuge.' When the service was ended, he retired into the vestry; and several of his friends, together with his brother-in-law, Mr. Thomas Exley, of Bristol, followed. I was about to do the same, when I perceived him making his way through the congregation, in order to leave the chapel. Having reached the

door, Mr. Thomas Wright, of Bristol, requested him to wait until he brought his chaise from the inn. The Doctor replied, 'No, he would walk on,' which he accordingly did, leaning upon my arm. Upon my adverting to his leaving many of his friends behind, he said, 'This has ever been the case with me: if I had always accommodated myself to other people, I should never have accomplished what I have done. I cannot lose time, though by it I had gained the character of being a very good-natured fellow; for it might have been added, I was as harmless as a chicken, and as fruitless as an oyster.' Dr. Clarke then spoke of his habits and pursuits through life; then, changing the topic of conversation, he referred to his new Supernumerary appointment, observing, 'The Conference have given me plenty of work, and a roving commission. I am going to begin it next Sunday, by preaching at Bayswater for the chapel, and the Sabbath following at Wilderness-row; and I have promised Mr. Beaumont that I will preach for him in the Southwark circuit; so I am in no want of work.' The venerable Doctor then inquired particularly respecting the late Rev. John Storry's death; and asked me if he died of Asiatic cholera. I told him the medical gentlemen reported it as such. He thereupon made particular inquiries as to the time of his being taken, the mode of the attack, how long he suffered, and if severely, &c. Dr. Clarke knew I had been with Mr. Storry at the time of his death; and I gave him accurate information on all these points. He then made kind inquiries respecting Mrs. Storry. At this time we were drawing near to the opening of the Down, which lies between Westbury and Bristol; and he then began walking slower, observing, 'I have no wish to walk beyond these trees and grounds that shelter the road; having been warm in preaching, I should feel the wind cold upon the Down.' Some of his friends then coming up, and the chaise arriving, Dr. Clarke shook hands with me, bade God bless me, and proceeded on his way to Bristol."

On Monday, the 20th of August, Dr. Clarke left Bristol for Bath; and, in writing from the latter city to his friend Mrs. Tomkins, one of those who had supported the Shetland Mission, he observes:—"I have had either incessant work and travelling, or confinement and suffering, for nearly four months, and now I should have rest; but that, I doubt, is far from me."

While in Bath, he received from Mrs. Clarke an account of a terrible disaster at Shetland, by which about thirty fishing-boats, each containing five or six men, were supposed to have perished. From a letter written by Mr. Robert Manwaring, one of the missionaries, it appeared, that of those who perished many were Methodists, and some leaders of classes. "How many mem-

bers we have lost in all," said that gentleman, "I cannot tell; but we have now about forty widows, and nearly two hundred fatherless children, belonging to our Society. I hope our dear English friends will enable the poor widows to pay their rent, as it was by the fishing alone that they paid it."

This distressing account deeply affected the mind of Dr. Clarke. He would not hear, however, of money being collected to enable the poor creatures to pay their rent, justly deeming that no landlord, even in the most barbarous countries, would attempt to exact, from their widows and orphans, the rent due from tenants who had lately perished in his service. "Whatever may be sent from this country," he observes, "will be sent to relieve the present necessities of those most desolate persons, not to pay rents, &c.; as, by the destruction of the lives of the men, all sources of gain are dried up, and their widows and orphans left to the mere mercy of the public; and to a public, too, ill able to afford effectual or permanent relief." A public subscription was immediately set on foot, to relieve this case of signal distress; and the English people came forward with a liberality commensurate with the occasion.

Dr. Clarke left Bath for London on the same day on which he arrived there, and reached the house of his friend Mr. Hobbs, at Bayswater, the same evening. There he slept; and, on the following morning, Mr. Hobbs drove him to call upon his son, in St. John's-square, and thence to his daughter's (Mrs. Smith) at Stoke Newington. He appeared as cheerful as usual. His two grandsons, having run down, on hearing his voice, to meet him, he kindly inquired for the rest of the children; and, being told that they should be sent down directly from the nursery, he replied, "No, I will go up and see them, if the little ones are asleep." One after the other, he kissed them, and passed into the sleeping-nursery, where the two youngest were in bed. He looked upon them, paused for a minute in silence, and then turned to leave the apartment, after bidding all good morning. As he was leaving the room, on the nurse, an old servant of his, saying, "Oh, master, I am so glad to see you back again," he returned a step, put out his hand, and said, "Thank you, Cottier!" Remounting the gig, he was driven to Canonbury-square, to see his other daughter, Mrs. Hook, and thence returned to Bayswater to dinner; after which, he took the Pinner coach, and got to Eastcott about seven in the evening.

After Dr. Clarke's return home, it was remarked, that, in the morning and evening family worship, he invariably prayed in reference to the cholera, by name, that "each and all might be saved from its influence, or prepared for sudden death:" and, as regards the nation at large, "that it will please Almighty God to



turn the hearts of the people unto himself, and cut short his judgment in mercy."

On Saturday, August 25, he summoned the family as usual; and it was observed he commenced his prayer with these words, "We thank thee, O heavenly Father, that we have a blessed hope, through Christ, of entering into thy glory;" and, on rising from his knees, he remarked to Mrs. Clarke, "I think, my dear, it will not be my duty to kneel down much longer, as it is with pain and difficulty that I can rise up off my knees."

As he was engaged to preach at Bayswater on the Sabbath morning, his friend Mr. Hobbs had promised to go for him in his chaise, which he accordingly did. Previously to their setting off, he called a servant, and gave her a piece of silver, saying, "Take that to poor Mrs. Fox, with my love and blessing: perhaps it is the last I shall ever give her." On the return of the servant from the cottage of this long-afflicted and then dying woman, he asked, with great concern, "how she was, and if her soul was happy:" on its being replied, "She is quite happy and resigned," he ejaculated, with strong emphasis, "Praise God." He took a little refreshment before he set off, and ascended the chaise. On the way, his conversation was cheerful; but, on his arrival, he appeared fatigued, and, as the evening advanced, was unusually languid. Several friends called upon him; and, on the Rev. Thomas Stanley, since deceased, requesting him to fix a time for preaching a charity sermon, he replied, "I am not well; I cannot fix a time; I must first see what God is about to do with me." At supper, he was languid and silent: Mrs. Hobbs had got for him some fish, to which he was always partial; but he could not eat of it, and took a little rice instead, and afterwards a small portion of burnt brandy.

Ever since Dr. Clarke's return from Bristol, his bowels had been considerably affected; but, as this was his constitutional ailment, an increase of it did not make him uneasy; especially as, contrary to custom, he suffered not the slightest pain. On being pressed to take something for it, he took ginger and rhubarb, but refused every other medicine urged upon him.

On Saturday evening, he retired early to bed; but the diarrhœa increased during the night. On the Sabbath morning, he was heard up very early; but, as this was not unusual, it created no surprise. At six, however, he requested the servant to call Mr. Hobbs, who obeyed the summons with all speed, and, on coming down, saw Dr. Clarke standing with his great-coat on, his small travelling bag in his hand, his hat lying on the table, just ready for a journey. Addressing Mr. Hobbs, he said, "My dear fellow, you must get me home directly. Without a miracle, I could not preach. Get me home: I want to be home." Mr.

Hobbs, seeing Dr. Clarke look exceedingly ill, replied, "Indeed, Doctor, you are too ill to go home: you had better stay here. At any rate, the gig is not fit for you. I will go and inquire for a post-chaise, if you are determined to return to Eastcott." The unusual circumstance of Dr. Clarke's sending for Mr. Hobbs, alarmed Mrs. Hobbs, who went down shortly after, as did also Miss Hobbs and Miss Everingham. By this time he had sunk into a chair; and, finding him very cold they had got a fire, and the three ladies were rubbing his forehead and hands, while Mr. Hobbs sent for a medical gentleman, a friend of the family, Mr. Charles Greenly, of Chatham, who had come to town on the preceding evening. Besides this gentleman, who had attended professionally the cholera hospital in Chatham, Mr. Hobbs called in a medical man residing in the neighbourhood, and sent to inform Dr. Clarke's sons of their father's illness. Mr. Theodoret Clarke arrived shortly, and Mr. John Clarke not long after, accompanied by Dr. Clarke's nephew, Mr. Thrasycles Clarke, who had been for many years a surgeon in His Majesty's Navy, and had frequently seen cases of the cholera in the East. As soon as the medical gentlemen saw Dr. Clarke, they pronounced the disease to be an attack of cholera. He was immediately galvanized; but it was to no purpose. He was then bled, but very little blood was extracted; strong doses of calomel, &c., were also administered; a mustard poultice, and various other remedies, were applied; but every effort proved unavailing, and he gradually sank into a greater and greater degree of physical debility, which indicated danger of the most alarming kind. The family wished him to be taken upstairs; but he was by this time so weak, that it was found he could not get up. A small press-bed being in the adjoining room, he was laid upon it. Mr. Hobbs then remarked, "My dear Doctor, you must put your soul in the hands of your God, and your trust in the merits of your Saviour:" to which Dr. Clarke could only faintly reply, "I do, I do." Dr. Wilson Philip was sent for. He arrived about nine; and every means that skill, experience, and attention, could devise and employ, were used to arrest the disease. Service-time having arrived, the chapel was, as usual on such occasions, filled; and, on Mr. Womersley's getting into the pulpit, after the reading of the prayers, and announcing that Dr. Clarke was labouring under an attack of cholera, an impression was made upon the congregation which may be better imagined than described.

An old friend of Dr. Clarke's, Mr. Thurston, on hearing this, immediately left the chapel, and hastened to the house of Mr. Hobbs, to learn, if, indeed, it could be true; and if, in the dismay and hurry of the family, Mrs. Clarke had been sent for. He immediately drove off to Haydon-hall, to bring Mrs. Clarke

to Bayswater. She arrived a little before four o'clock in the afternoon. When she entered the room, Dr. Clarke feebly extended his hand towards her. His daughter, Mrs. Hook, on hearing that her father was indisposed, instantly set off for Bayswater. When she arrived, he opened his eyes feebly, and strove to clasp his fingers upon her hand. His two sons chafed his cold hands and feet frequently in the day, and often stepped behind his head to lift him higher on his pillow. Hope did not abandon them; nor could Mrs. Clarke be brought to believe that death had made a sure lodgment, and that life was fast sinking under its power. From the first Dr. Clarke appeared to suffer but little pain, and during every stage of his illness, he retained the use of his senses and of his understanding. In no case did he betray any aberration of mind, nothing bordering on delirium. This, however, was rather to be gathered from his actions than his words; for, at an early hour, his voice had lost its tone, and sank lower and lower, until nothing but whispers could be obtained. When bled, and his hand was immersed in warm water, he instantly moved his fingers; and, when under the galvanic operation, he attempted to alter its application. He spoke but twice, once in the morning, when he asked his son Theodoret, "Am I blue?" and again at noon, when, on seeing him move from his bed-side, he inquired with apparent anxiety, "Are you going?" When articulation had ceased, his signs of sensibility denoted not only that the mind remained unimpaired, but that it was engaged in solemn prayer to his Father and his God. As evening advanced, there was a total prostration of strength, and a difficulty of breathing, which increased so much, and proved so distressing to Mrs. Clarke, that it was found necessary to remove her into the adjoining room. A few minutes after eleven, Mr. Hobbs came into the room where she was sitting, and in deep distress said, "I am sure, Mrs. Clarke, the Doctor is dying." She passed with him once more into the sick chamber, and said, "Surely, Mr. Hobbs, you mistake; Dr. Clarke breathes easier than he did just now." To which Mr. Hobbs, in strong emotion, replied, "Yes; but shorter." At this moment, Dr. Clarke heaved a short sob, and his spirit went forth from earth to heaven!

"Though accompanied," says the son of Dr. Clarke before quoted, "by every circumstance that could assuage grief, yet the departure of such a father must ever be felt by his family as a dire calamity. They were supported under it; for they knew whither he had journeyed before them. The blow must at some time have come; and God, in mercy, so ordered events, that it fell with no additional force, but merely with its own dead weight. His constitution could not endure severe pain; there-



fore, by a lingering illness, producing no suffering, and never suspending any of his powers of activity, he was reduced to such a state of weakness, that his frame had not power to struggle in pain with the disease, but gradually sank, with full consciousness, into his last sleep. He thought upon decay, of either body or mind, with very little short of real anguish; therefore, he was called away when he was active in his Master's service, and with all the powers of his mind in undimmed brightness. He was far from desiring a sudden death, and yet a protracted dying would have been to him most severely afflictive; therefore, his body was not harassed by pain, and he had all the time granted him for preparing to meet his God, that, I believe in my soul, he ever desired. On the subject of sudden death, he once thus expressed himself:—‘That sentence frequently applied to the death of the righteous, “sudden death is sudden glory,” is a foolish expression. No man should desire to be taken off at a moment's warning. When my time comes to go the way of all the earth, I should pray not to be taken suddenly into the presence of my God. Gladly would I have time to brace on my armour, and to take my shield. Then would I meet and struggle with the monster, in the power of my Redeemer; and, to the last gasp, Death, though conqueror, should possess no victory over Adam Clarke.’ Though his animal powers had failed, and his speech was gone, yet entire consciousness remained, as many of his actions proved. His knowledge of persons around him also evinced it; and, from the posture of his hands, it was at once seen that he was indeed ‘bracing on his armour, and taking his shield.’ All his children had seen him, for events had brought him to abide with me for several days; and, in coming to me, he had chosen to pass through Worcester, where my eldest sister, Mrs. Rowley, resides, and thus had spent some time with the only two of his children who could not be with him in his last moments. In all these, and various other circumstances attending his decease, his family see and acknowledge more than a general superintending Providence; they see that God dealt with him according to his wish; there was no rough dismissal from his earthly tabernacle, and but a short interval between the full enjoyment of life and the attainment of a blessed immortality.”

Dr. Clarke's death was announced in the *Wesleyan-Methodist Magazine* for September, 1832, in the following terms, encircled with the symbols of mourning:—

“We deeply regret to state, that intelligence has just reached us of the death of the Rev. Dr. Adam Clarke. He arrived at Bayswater, near London, at the house of Mr. Hobbs on Saturday, the 26th ult., intending to preach at the anniversary of the Methodist chapel in that place on the following morning. He

was then in a state of ill-health, and became much worse early on Sunday morning, so as to be unable to fulfil his engagement. His disease, the malignant cholera, continued to increase, so as to baffle all the skill of physicians and the power of medicine; and he expired about twenty minutes past eleven o'clock on the evening of that day. He attended the late Conference in Liverpool, in his usual health and spirits, and preached twice with great energy and pathos during its sittings; he took also a lively interest in the business of the Conference, and the general affairs of the Connexion, and expressed the most cordial attachment to his brethren, and zeal for the furtherance of the cause of God. We stop the press to announce these particulars."

The remains of Dr. Clarke were interred in the burying-ground behind the Wesleyan-Methodist Chapel, City-road, London, on Wednesday, the 29th of August, 1832. It had been announced that the solemn ceremony would be performed on the 28th; and many hundreds of persons came from all parts of the metropolis on the morning of that day, anxious to testify their respect for his memory, by being present on the occasion. Although the day on which the funeral took place was exceedingly wet, and one disappointment had been experienced, great numbers assembled. Accompanied by all the preachers present, the corpse was met by Mr. Entwisle, who began the solemn service with, "I am the resurrection and the life, saith the Lord;" and read impressively that part of the form appointed for the occasion. When drawing towards the close, he paused for a few moments, to impress upon all present the solemnity of the scene before them, and then resumed his reading. Three verses were sung of the well-known hymn, commencing,

"Hark! a voice divides the sky,  
Happy are the faithful dead."

Afterwards, Mr. Entwisle spoke a few words. He need not, he said, say to any of them, "Know ye not that there is a prince and a great man fallen this day in Israel?" They well knew this. It was not his intention to deliver such an address as ought, on such an occasion, to be delivered: in due time, an improvement would be made of the awful event—awful, not to him who had departed this life, and who now rested from his labours; but awful to them as a religious body, to the bereaved members of his family, and to a large circle of beloved friends. Mr Entwisle concluded with prayer, that the awful and mysterious dispensation of Providence might be duly improved by the religious body with which the deceased had been so long connected. The friends and the London preachers now accompanied the body to the grave, where the service was resumed by

Mr. George Marsden, amidst the sighs and tears of nearly all that were assembled. The grave in which the remains of Dr. Clarke are interred, is next to the vault in which the ashes of Mr. Wesley repose. He often expressed a wish to be buried near his spiritual father. When the body was lowered into the tomb, all the relatives of the deceased were greatly affected; but none more so than Mr. John Wesley Clarke, his eldest son, since deceased. In many parts of England, it is customary for the nearest relative to drop a little earth upon the coffin. Guided by this custom, this gentleman held out his hand, apparently to receive some earth. This being given, he squeezed it for a moment, then put it to his lips, as if to kiss it, and, immediately dropping it upon the coffin, burst into tears.

At the request of the bereaved family, Mr. Moore, who was the oldest living friend of the Doctor, preached a sermon on the occasion of his death in the City-Road Chapel. The interest excited at this service was very great. The chapel was crowded to excess; and many hundreds, if not some thousands, of persons were unable to obtain admission.

Several other of Dr. Clarke's surviving brethren in the ministry, and some ministers of other denominations, did honour to his memory, by preaching sermons on the occasion of his death. Among these were the Rev. Messrs. J. Entwisle, sen., Dr. Beaumont, D. M'Nicoll, W. France, J. Anderson, and J. Fielding; but, as, in describing his character, we may have occasion to refer to the discourses of most of these gentlemen, it is not necessary to speak of them more particularly in this place.

A few days after the decease of Dr. Clarke, it was proposed that a public monument should be erected to his memory. The project was communicated to the Duke of Sussex, who was known to entertain a great esteem for Dr. Clarke. His Royal Highness was then in Wales; but a letter, dated September 9, 1832, was received from his secretary, who was commanded to state, that, "had not the letter followed his Royal Highness to Wales, he would have been most happy to have lent his aid at the meeting intended at Peele's Coffee-house, Fleet-street, in furtherance of the object considered desirable by the friends of the late pre-eminently learned and pious Dr. Adam Clarke." The writer was "commanded likewise to express how sensibly His Royal Highness felt the loss which he, as well as the Christian world, had sustained, by the death of a man so talented, learned, and of so acknowledged a reputation; and, at the same time that his Royal Highness agreed in the measures about to be adopted for the preservation of his memory, and would be most happy to add his mite towards the erection of some monument," he commanded his secretary to throw out, on



his part, the very proper suggestion, "that the subscription should be small, so as to enable the least wealthy of the Doctor's admirers to contribute their mite likewise in furtherance of so laudable an object." His Royal Highness requested that he might be furnished with the resolutions, &c., already adopted,—a request which was, of course, complied with.

A meeting was held, and Thomas Farmer, Esq., of Kennington, was called to the chair. Mr Farmer then stated, that it was already in the contemplation of the immediate friends and connexions of Dr. Clarke to erect a monument to his memory; and he suggested the propriety of giving place to them. On the contrary, it was urged by several gentlemen, among whom was Dr. Morison, of Chelsea, that a proper deference might be shown to the parties alluded to, without a total abandonment, by the present meeting, of the object of its assembling. It might be that Dr. Clarke's friends did not intend a public monument, but merely a tablet to his memory in the City-road Chapel; in which case they and the meeting might each pursue their respective plans without opposition or collision. Mr. Farmer avowed that he, for one, should not be content without a public monument; and, this appearing to be the common feeling of the gentlemen present, it was unanimously resolved to adjourn for a short period, to give time to Dr. Clarke's religious connexions to make known their purpose. Accordingly, resolutions to this effect were passed, and a paper, of which the following is a copy, was presented to the trustees and executors of Dr. Clarke:—

"At a meeting of the friends of the late Doctor Adam Clarke, convened at Peele's Coffee-house, on Friday evening, September 7th, 1832, for the purpose of taking into consideration the propriety of erecting a public monument to the memory of that distinguished scholar and divine (Thomas Farmer, Esq., in the chair), it was—Resolved, That, in consequence of an intimation conveyed to the meeting, that the immediate religious connexions of Dr. Clarke intend adopting certain measures for the purpose of commemorating the virtues of that eminent individual, this meeting feels itself called upon to adjourn for ten days, till it shall be ascertained what may be the nature of those measures which may be contemplated by the immediate connexions of Dr. Clarke."

In the mean time, some of the Wesleyan-Methodist ministers resident in London, came to an understanding among themselves (promoted chiefly by the late Rev. R. Watson), that it should be recommended to Conference to erect tablets to the memory of Dr. Adam Clarke and the late Mr. Benson.

When it thus became apparent that the immediate religious friends and connexions of Dr. Clarke designed only to com-  
me-

morate his talents, his attainments, and his usefulness, as one of their brethren, without reference to the obligations under which, by his eminent labours in the field of biblical science, he had laid the entire Christian world, it was seen that those with whom the project of a public monument had originated, were quite at liberty to pursue their own plans. A variety of circumstances, however, occasioning delay, it was not till Saturday, October 20, that these gentlemen resumed their purpose, when an adjourned meeting was convened. At this second meeting, several resolutions were passed, and a committee of gentlemen was named and appointed, to whom it was referred to make arrangements for a public meeting, to be convened by advertisement. This meeting, however, never took place.

The first intimation which the public received of the proceedings of the Committee appeared on the cover of the *Wesleyan-Methodist Magazine* for February, 1833, in the following form:—"Application having been made to stitch up with the *Wesleyan-Methodist Magazine*, an advertisement of a monument intended to be erected to the memory of Dr. A. Clarke, Resolved unanimously, at a meeting of the advertising committee, held January 21, 1833, 'That, with the utmost respect for the memory of the late Dr. A. Clarke, the said application be declined, on the following grounds:—That no intimation is given, by which the public can be led to form any idea of the probable expense of the undertaking, or of the place where the intended monument is to be erected, or of the inscription which may be placed upon it, or of the parties to whom the execution of the project will be finally entrusted.' The public will be glad to learn, that the Methodist Book-Committee have unanimously resolved to recommend to the Conference the erection of tablets in City-road Chapel, to the memory of the late Rev. Joseph Benson, the Rev. Dr. Clarke, and the Rev. Richard Watson, similar to those already erected, in the same place, to the memory of the Rev. John Wesley, the Rev. Charles Wesley, the Rev. John Fletcher, and the Rev. Dr. Coke." The addition of the name of Richard Watson, renders it scarcely needful to inform the reader that his death had subsequently occurred.

The reasons upon which the rejection of the advertisement respecting the proposed monument was founded, would have been just as pertinent, had they been assigned in reference to Dr. Clarke's Commentary. They had however been anticipated in the advertisement itself, as the following paragraph will show:—"The Committee beg leave to announce, that the intended monument will be simple, chaste, and becoming the character of the deceased. The design and execution must, in a great measure, depend on the sums which may be raised. The site which will be chosen

for the erection, will be the most public and prominent that can be obtained in the metropolis. And, should any surplus remain, it will be applied in aid of those charities which lay nearest the heart, and received the most strenuous support, of the venerable deceased."

A committee, thus circumstanced, and before they could estimate the amount of their funds, could not take upon themselves to select the design and inscription for the intended monument, to determine the cost and the site of the erection, and to name the artist. Must not any premature decision of a committee on such points be liable, at any time, to be overruled by a meeting of the subscribers? It was enough, that a respectable committee had been formed, which gave general assurances to the public, that the most respectable bankers in London had consented to receive subscriptions, and that a Prince of the Blood Royal had extended the sanction of his name to the undertaking. The same advertisement appeared in nearly all the other religious publications of the day, without any objection on the part of their editors. Nevertheless, the committee judged it prudent to issue the following announcement:—"The feeling of the committee (although, of course, this feeling cannot bind the subscribers) is, to place in St. Paul's Cathedral a simple statue of the Doctor, with no other inscription than that of 'Adam Clarke, LL.D.' The expense will probably be about £1,500; and surely there are in this nation at least 1,500 persons capable of appreciating the high and distinguished literary attainments of the late Doctor, and who, soaring above all party or sectarian feelings and prejudices, and spurning every minor consideration, would be willing, by the subscription of £1 each, to hand down to posterity, in a manner worthy of his genius, the memory of a man whose example ought not to be lost upon mankind."

It is much to be regretted that this design should have been suffered to slumber.



## CHAPTER XVIII.

*Dr. Clarke's religious Opinions—The Articles of his Creed—Illustrations of Opinion.*

THE history of Dr. Clarke's religious opinions, though susceptible of extensive illustration, may be given in a small compass. In early life, he "fixed his creed in all its articles, not one of which he ever after found reason to change." This determination was independent of all extrinsic aids and influences. He founded his belief purely upon the New Testament, which he carefully *perused*; and, although he had not yet read any of the writings of the Methodists, the creed which, under Divine illumination, as he firmly believed, he constructed for himself, was, with one exception (he himself makes none), "precisely the same with theirs." Whether it was at this early period in his Christian course, that he arranged his creed in words, divided into distinct articles, does not clearly appear; but probably this was not done until he had acquired that "full confidence" in his opinions, which he does not profess to have acquired without subsequent reading and reflection. Be this as it may, he has left behind him the following, as containing the "principal articles of his creed :—"

"I. That there is but one uncreated, unoriginated, infinite, and eternal Being;—the Creator, Preserver, and Governor of all things.

"II. There is in this infinite essence a plurality of what we commonly call Persons; not separately subsisting, but essentially

\* In 1823, Dr. Clarke was consulted by his friend, the Rev. Thomas Smith, the Dissenting minister, to whom he observed:—"Bodies of divinity I do most heartily dislike: they tend to supersede the Bible; and, independently of this, they are exceedingly dangerous. They often give false notions, bring their own kind of proofs to confirm those notions, and, by their mode of quoting insulated texts of Scripture, greatly pervert the true meaning of the word of God. This is my opinion of them: the ministers who preach from them fill the heads of their hearers with systematic knowledge." To one of the Shetland missionaries, who had requested the Doctor to recommend him a proper system of divinity, he expressed himself still more strongly:—"Systems and bodies of divinity, I would not give twopence a bushful for the whole of them. As to the best of them, I know nothing further than that they are good for nothing." And yet, as the reader has seen, in 1832, Dr. Clarke deliberately recorded it as his opinion that the best form and body of divinity that had ever existed in the church of Christ, from the promulgation of Christianity to the present day, was to be found amongst the Wesleyan Methodists.

belonging to the Deity or Godhead: which Persons are generally termed Father, Son, and Holy Ghost; or, God, the Logos, and the Holy Spirit, which are usually designated the Trinity; which term, though not found in the Scriptures, seems properly enough applied; as we repeatedly read of these Three, and never of more persons in the Godhead.\*

“III. The Sacred Scriptures, or Holy Books, which constitute the Old and New Testaments, contain a full revelation of the will of God, in reference to man; and are alone sufficient for everything relative to the faith and practice of a Christian, and were given by the inspiration of God.

“IV. Man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin; but free to stand or fall, according to the use of the powers and faculties he received from his Creator.

“V. He fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.†

“VI. To counteract the evil principle in the heart of man, and bring him into a salvable state, God, from his infinite love, formed the purpose of redeeming him from his lost estate, by the incarnation, in the fulness of time, of Jesus Christ; and, in the interim, sent his Holy Spirit to enlighten, strive with, and convince, men, of sin, righteousness, and judgment.

“VII. In due time, this Divine Person, called the Logos, Word, Saviour, &c., &c., did become incarnate; sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

“VIII. The above Person is really and properly God; was

\* It appears from an entry in Dr. Clarke's journal, dated January 4, 1784, that he had been much perplexed concerning the Trinity by a conversation with a Mr. J. H——, a retired Methodist preacher, who had imbibed the notions of Baron Swedenborg. Mr. H. maintained that there was no such thing as three *persons* in one God, but that, what is called God the Father, God the Son, and God the Holy Ghost, is only God acting under three different characters. Mr. Clarke, however, penetrated this flimsy sophistry, concluding, that, if Mr. H.'s views were true, we should have had a *Centenity*, instead of a *Trinity*, of characters. Besides this, by a reference to Matthew iii. 16, 17, he satisfied himself at least, that the Son evidently baptized, the Holy Spirit visibly descending, and the voice of the Father actually heard, afforded the clearest and most undeniable proof of a Trinity of persons in the Godhead. He found, also, that the angels of heaven are represented as worshipping God *and* the Lamb, not God under the character of a lamb. He perceived, in fine, that, in obeying the command to worship the Son even as we worship the Father, we should, upon the Swedenborgian hypothesis, be guilty of idolatry, since, in worshipping the Son, we should worship not God, but one of his characters.

† “In all my long intercourse and acquaintance with men, in various places,” said Dr. Clarke, a few months before his decease, “I have only found one man and one woman to deny that man is a sinful creature.”

foretold as such, by the Prophets ; described as such, by the Evangelists and Apostles ; and proved to be such, by his miracles ; and has assigned to him, by the inspired writers in general, every attribute essential to the Deity ; being one with him who is called God, Jehovah, Lord, &c.

“IX. He is also a perfect man, in consequence of his incarnation ; and in that man, or manhood, dwelt all the fulness of the Godhead bodily : so that his nature is twofold, Divine and human, or God manifested in the flesh.

“X. His human nature was begotten of the blessed Virgin Mary, through the creative energy of the Holy Ghost ; but his Divine nature, because God, infinite and eternal, is uncreated, underived, and unbegotten ; and which, were it otherwise, he could not be God in any proper sense of the word : but he is most explicitly declared to be God in the Holy Scriptures ; and, therefore, the doctrine of the Eternal Sonship must necessarily be false.\*

“XI. As he took upon him the nature of man, and died in that nature ; therefore, he died for the whole human race, without respect of persons : equally for all and every man

“XII. On the third day after his crucifixion and burial, he rose from the dead ; and, after showing himself many days to his disciples and others, he ascended into heaven, where, as God manifested in the flesh, he is, and shall continue to be, the Mediator of the human race, till the consummation of all things.

“XIII. There is no salvation, but through him ; and through-

\* In the course of the year 1818, some persons unacquainted with Dr. Clarke's opinions on the Eternal Sonship, being impressed with the notion that he had given up the absolute divinity of Christ, the Doctor took the opportunity, in one of his public discourses, of undeceiving them by making the following declaration on the subject :—“There is, except with regard to his human nature, no difference put between the Lord Jesus Christ and the perfections of him who is called God the Father—not that they are the same, the Scriptures do not warrant this, this will not stand the test of his Book. Then you say, ‘We cannot comprehend how it is.’ We can comprehend it as easily as we can comprehend anything relating to God. What God has done can be comprehended only by his own mind. We see that he who subsists as an Infinite Spirit has been pleased to be designated in the Bible as FATHER, SON, and HOLY SPIRIT. This Supreme Being has given us to understand that he who is called the Spirit, has every essential attribute of Godhead belonging to him ; he who is called the Son, has every attribute essential to Godhead attributed to him ; and he who is called the Father, has every attribute essential to Godhead attributed to him. He is God in the proper, peculiar, essential sense of the word ; so is he who is called the Son ; as also the Holy Spirit. None of these are before or after each other. No, no, no ; this would destroy their eternity and Godhead. None are derived from the other ; this would destroy the infinity and consequently the Godhead. All are infinite ; all are eternal.”



out the Scriptures his passion and death are considered as sacrificial; pardon of sin and final salvation being obtained by the alone shedding of his blood.

“XIV. No human being, since the fall, either has, or can have, merit or worthiness of, or by, himself; and, therefore, has nothing to claim from God, but in the way of his mercy through Christ: therefore, pardon and every other blessing, promised in the Gospel, have been purchased by his sacrificial death; and are given to men, not on the account of anything they have done or suffered, or can do or suffer; but for his sake, or through his meritorious passion and death, alone.

“XV. These blessings are received by faith; because they are not of works, nor of suffering.

“XVI. The power to believe, or grace of faith, is the free gift of God, without which no man can believe; but the act of faith, or actually believing, is the act of the soul under that power: this power is withheld from no man; but, like all other gifts of God, it may be slighted, not used, or misused, in consequence of which is that declaration, ‘He that believeth shall be saved; but he that believeth not shall be damned.’

“XVII. Justification, or the pardon of sin, is an instantaneous act of God’s mercy in behalf of a penitent sinner, trusting only in the merits of Jesus Christ:\* and this act is absolute in reference to all past sin, all being forgiven where any is forgiven;

\* This may not be an improper place for introducing Dr. Clarke’s sentiments on the doctrine of Christ’s righteousness imputed to believers, which, it will be seen, he utterly repudiated:—“I am quite of Mr. Wesley’s mind, that once ‘we leaned too much toward Calvinism,’ and especially in admitting, in any sense, the unscriptural doctrine of the imputed righteousness of Christ. I never use the distinction of righteousness imputed, righteousness imparted, righteousness practised. In no part of the book of God is Christ’s righteousness ever said to be imputed to us for our justification; and I greatly doubt whether the doctrine of Christ’s active obedience in our justification does not take away from the infinite merit of his sacrificial death; and whether, by fair construction and legitimate deduction, it will not go to prove, if admitted as above, that no absolute necessity of Christ’s death did exist. For if the acts of his life justify in part, or conjunctly, they might, in so glorious a personage, have justified separately and wholly; and consequently his agony and bloody sweat, his cross and passion, and his death, burial, and ascension, would have been utterly useless, considered as acts, and consequences of acts, called atoning. Our grand doctrine is, ‘We have redemption in his blood:’ nor can we ever successfully comfort the distressed, but by proclaiming Christ crucified; having been ‘delivered for our offences, and raised again for our justification.’ He is not represented in heaven as performing acts of righteousness for our justification; but as the Lamb newly slain before the throne. I have long thought that the doctrine of imputed righteousness, as held by certain people, is equally compounded of Pharisaism and Antinomianism; and, most certainly, should find very little trouble, by analysis or synthesis, to demonstrate the facts, little as its abettors think of the subject.”

gradual pardon, or progressive justification, being unscriptural and absurd.

“XVIII. The souls of all believers may be purified from all sin in this life; and a man may live under the continual influence of the grace of Christ, so as not to sin against God. All sinful tempers and evil propensities being destroyed, and his heart constantly filled with pure love both to God and man; and, as love is the principle of obedience, he who loves God with all his heart, soul, mind, and strength, and his neighbour as himself, is incapable of doing wrong to either.

“XIX. Unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; and, although he may be restored to the favour and image of his Maker, from which he has fallen, yet it is possible that he may continue under the influence of this fall, and perish everlastingly.

“XX. The whole period of human life is a state of probation, in every point of which a sinner may repent, and turn to God; and, in every point of it, a believer may give way to sin, and fall from grace: and this possibility of rising or falling is essential to a state of trial or probation.

“XXI. All the promises and threatenings of the Sacred Writings, as they regard man in reference to his being here and hereafter, are conditional; and it is on this ground alone that the Holy Scriptures can be consistently interpreted or rightly understood.

“XXII. Man is a free agent, never being impelled by any necessitating influence, either to do good or evil; but has the continual power to choose the life or the death that is set before him; on which ground he is an accountable being, and answerable for his own actions: and, on this ground also, he is alone capable of being rewarded or punished.

“XXIII. The free will of man is a necessary constituent of his rational soul; without which he must be a mere machine,—either the sport of blind chance, or the mere patient of an irresistible necessity; and consequently, not accountable for any acts which were predetermined, and to which he was irresistibly compelled.

“XXIV. Every human being has this freedom of will, with a sufficiency of light and power to direct its operations: but this powerful light is not inherent in any man's nature, but is graciously bestowed by him who is ‘the true light, which lighteneth every man that cometh into the world.’

“XXV. Jesus Christ has made, by his one offering upon the cross, a sufficient sacrifice, oblation, and atonement, for the sins of the whole world; and his gracious Spirit strives with, and

enlightens, all men; thus putting them into a salvable state: therefore, every human soul may be saved, if it be not his own fault.

“XXVI. Jesus Christ has instituted, and commanded to be perpetuated, in his church, two sacraments only:—1. Baptism, sprinkling, washing with, or immersion in, water, in the name of the holy and ever-blessed Trinity, as a sign of the cleansing or regenerating influence of the Holy Spirit, by which influence a death unto sin, and a new birth unto righteousness, are produced; and, 2, The Eucharist, or Lord’s Supper, as commemorating the sacrificial death of Christ. And he instituted the first to be once only administered to the same person, for the above purpose, and as a rite of initiation into the visible church; and the second, that, by its frequent administration, all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adorn the doctrine of God their Saviour in all things.

“XXVII. The soul is immaterial and immortal, and can subsist independently of the body.

“XXVIII. There will be a general resurrection of the dead; both of the just and the unjust: when the souls of both shall be re-united to their respective bodies; both of which will be immortal, and live eternally.

“XXIX. There will be a general judgment; after which all shall be punished or rewarded, according to the deeds done in the body; and the wicked shall be sent to hell, and the righteous taken to heaven.

“XXX. These states of rewards and punishments shall have no end,\* forasmuch as the time of trial or probation shall then

\* The pernicious doctrine of Universal Restitution, formed the subject of one of Dr. Clarke’s conversations with his son. “We had been speaking,” observes that reverend gentleman, “of that sect of religionists who maintain that a period will arrive when even the penal fires of hell shall be extinguished, and the spirits of the condemned shall be received into happiness. He spoke of the tenet as being unscriptural, and of the utter folly of making our feelings tests of God’s justice, as though what was awful in idea must, therefore, be untrue in fact; ‘but,’ said he, ‘an anecdote that I have heard of the celebrated Whitefield, has always appeared to me to be an admirable answer to such reasoners: and, though merely an anecdote, it possesses all the force of an unanswerable argument. Whitefield, in one of his sermons, had been combating the error we have just been speaking of, and wound up the discourse thus:—“So then it would appear, that the time will, at some indefinite period, arrive, when those who have been redeemed by Christ’s blood, and the damned spirits, will be inhabitants of the same heaven, and sit down together upon thrones of glory! There must, therefore, instead of one, be two songs in heaven: one will be, ‘Glory to the Lamb for ever;’ and the other, ‘Oh rare damnation!’”’”

“In the various places in my Comment,” observes Dr. Clarke, to a cor-



be for ever terminated; and the succeeding state must necessarily be fixed and unalterable.

“XXXI. The origin of human salvation is found in the infinite philanthropy of God; and, on this principle, the unconditional reprobation of any soul is absolutely impossible.

“XXXII. God has no secret will, in reference to man, which is contrary to his revealed will; as this would show him to be an insincere being, professing benevolence to all, while he secretly purposed that that benevolence should be extended only to a few,—a doctrine which appears blasphemous as it respects God, and subversive of all moral good as it regards man, and totally at variance with the infinite rectitude of the Divine nature.”

Few of the readers of these pages will be surprised to find the creed of Dr. Clarke so decidedly Arminian. While, however, articles eleven, sixteen, eighteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, thirty-one, and thirty-two, sufficiently evince his freedom from the least taint of Calvinistic sentiment, articles fourteen and fifteen are equally in proof that he had not imbibed the contrary opinions of Pelagius. With relation both to the mode and to the subject of baptism, he seems to have left the matter undetermined. This is an article to which, probably, Bishop Marsh and Mr. Isaiah Birt might each have subscribed with perfect consistency. There is no question, however, that he was a Pædobaptist, while he regarded the mode as a matter of indifference. The thirty-first and

respondent in 1831, “whenever I found a Scripture that had been twisted by the Universal Restitutionists, I took it out of their hands, and freed it from this abuse. A more untenable and deceptive tenet has never been promulgated under the sacred name of religion. Were I seriously to attribute two tenets to the Great Deceiver, it would be these:—1st. There is no devil. 2ndly. The never-dying worm will die, and the unquenchable fire will be quenched. By the first, all circumspection and watchfulness, &c., are precluded; for why watch against an enemy that does not exist? And by the second, all fear of punishment is taken away; and, with it, the justice of God, the sinfulness of sin, and the atonement of Jesus Christ: for, if the fire of hell be only emendatory, the very idea of punishment is destroyed; and, as to the sacrificial offering for sin, it is totally unnecessary, because this is proposed to be done by the infernal flame!” Now, supposing that all which envy, sophistry, and prejudice, have urged against the Commentator, were pure truth, the refutation, by the same writer, in the same work, of that awfully pernicious notion, that the punishment of sinners will be finite, would far more than counterbalance the evil of his supposed mistakes. Were he proved to be wrong, it would be impossible to show that any positive evil could arise from his error. And yet there is reason to believe, that “the eternal-generation men,” as he styled those of his brethren who gained an unenviable distinction by their hostility to him, have extended more toleration to persons holding the opinion of Universal Restitution, than to Dr. Clarke himself, and those who have imbibed his sentiments on the Sonship of Christ.

thirty-second articles are as conclusive as they are scriptural, there is no theological error which Dr. Clarke repudiated with more of virtuous indignation. "Hence!" he exclaims, in one place, "hence, ye unconditional reprobation notions; ye imputation of folly and sin to the Most High, which teach that Infinite Wisdom and Love produced myriads of such beings as man, to be abandoned irrecoverably to eternal flames, merely to display the sovereignty of the Creator! From whence ye have originated, return, ye God-dishonouring principles! Surely ye have derived your origin from him who is the implacable enemy of God and man! He who can advocate them, if he be in human form, must have the heart of an Hyrcanian tiger."

Dr. Clarke's views as expressed in the eleventh and twenty-fifth articles may be illustrated by an extract from his correspondence with his friend Mr. Boyd. In the summer of 1815, Mr. Boyd wrote to Dr. Clarke, and stated an objection the Calvinists might make to his view of the atonement. The objection was this:—The Methodists maintain that Christ died and made an atonement for the whole world. He, therefore, suffered a degree of punishment equal to the sum-total of the punishments which were due to the sins of all mankind: but the Methodists allow, that the mass of mankind may reject the grace of God and perish; it, therefore, follows, that Christ endured an immense degree of pain and suffering, which was superfluous, because no benefit will result. In answer to this objection, Mr. Boyd received the following reply.

"The argument, which it appears certain persons found on 'Christ's suffering just enough for every person that is redeemed; and that, if it could be supposed he died for all men, and some should be found at the last day unsaved, consequently he had suffered uselessly,' &c. I say, this argument seems grounded on an error of the first magnitude,—a total misapprehension of the Deity of Christ.

"I shall not take up my time to demonstrate the futility of this opinion as founded on the misapprehension above stated; I shall content myself with saying,—1. What I am sure your good sense will at once perceive, that, had there been but one sinner under heaven, who was to be redeemed, it would have required nothing less than the whole agony and bloody sweat—the whole cross and passion—the whole death, burial and resurrection of Jesus Christ, to have redeemed that one soul! Such is the infinite destructive nature of sin, that nothing less than the blood of the Son of God could atone for even one crime. 2. Such is the infinite dignity of Jesus Christ, that his passion and death must be of infinite worth. Had there been millions of worlds of human beings, these sufferings in human nature, as being of

infinite value, must have been sufficient for the whole. Nor was it possible that God himself should limit the merit of this suffering; for, as Christ was God manifested in the flesh, his suffering, had there been but one human creature to be redeemed, must still have been of infinite merit; and, consequently, a sufficient atonement for infinite worlds of human transgressors, had there been such. As it now stands, because of his eternal Godhead, there is an infinitude of merit in his sufferings beyond all that is necessary for the redemption of a lost world. To attempt to limit the merit of his death, is an attempt to limit the infinite dignity of his nature, and to suppose that God can do anything that is of limited worth, which is absurd. Such, then, is the nature of sin, that, had there been but one transgressor, he could not have been redeemed but by the whole sacrifice of Christ; and such is the nature of Christ, that all his sufferings must necessarily be of infinite worth.

“He has suffered, and these sufferings are, and must be of infinite value, independent of the salvation or destruction of mankind. But as, by the grace of God, he tasted death for every man, so there is merit sufficient in his death to redeem every soul. But, as God has promised the forgiveness of sins and final salvation only to them who believe, &c., only such are finally benefited by the sacrifice; though, throughout eternity, it must continue to be of infinite merit.”

In conversation, on another occasion, Mr. Boyd asked Dr. Clarke, Do you think the atonement made by Christ was the way the Deity chose to save mankind by in preference to any other; or, do you think that it was the only method by which God, consistently with all his attributes, could save our guilty race? Dr. Clarke replied, “It was necessary, and not optional. Jesus Christ is true and perfect God. When, therefore, the Father gave his only-begotten Son for the sin of the world, he gave the greatest gift infinite power and goodness could bestow. If the salvation of man could have been effected by a less costly sacrifice, then more was done than was absolutely necessary: but God never effects his purposes by a superfluous expenditure: we may therefore be convinced that God would not have consented to make the greatest sacrifice possible, if a less would have done at all.”

The doctrine maintained in article eighteen, is one to which Dr. Clarke gave great prominence, both in his preaching and in his writings. In one of the letters which he addressed to Mrs. Clarke before their marriage, he observed, “You cannot be too much in earnest for full salvation. Therefore, continue pleading the ‘promise of the Father;’ for it is yea and amen to you. The blessing is as free as the air you breathe. The willingness of



God to fulfil his promise to you, infinitely exceeds my description and your conception. I allow, so long as mystical divinity is consulted, the promise of his coming must be looked upon as exceedingly distant, as that only breathes, 'A long work will God make upon the earth;' but the word of faith, by the Gospel, says, The kingdom of God is at hand: yea, the means of receiving it is in thy heart, and in thy mouth. In short, looking on it as distant, will make it distant: whereas, believing it as near, will bring it near." With sentiments like these he began his ministry; and so he continued and concluded it. Many evidences of this might be adduced, both from his own writings and from the testimonies of his brethren, as also from those who professed to have attained to the measure of the stature of the fulness of Christ by his instrumentality. "It was on this elevated topic," says Mr. Anderson, "that the man of God was oftenest seen in his glory. The whole strain of his preaching seemed to be one unceasing, burning desire, not simply to bring men into a state of salvation, but that he might, like his great exemplar, 'present every man *perfect* in Christ Jesus.' Mr. Dawson [of Barnbow] told me lately, that, a few years ago, Dr. Clarke declared to him his fixed belief, that, if the Methodists gave up preaching Christian Perfection in love, they would soon lose their glory! He added, too, that he purposed publishing a treatise on the subject; or, at least, if not published in his own life-time, leaving it in a state of readiness for publication after his death.\* His teaching on this point of theology was in exact consistency with what we were warranted to expect from a man of God, who, during a long life, had made those Scriptures his study, which were 'given by inspiration of God, that the man of God might be *perfect*, thoroughly furnished unto all good works.'"

We find an interesting notice of Dr. Clarke's belief in the doctrine of Christian Perfection in a letter which he wrote to the Rev. Mr. Hornby, Rector of Winwick, dated March 19, 1821:—"I rather think," he observes, "it is the privilege of every true believer to have all those destroyed which you call 'infirmities of the flesh,' if, by that word, you mean any kind of transgression, any improper word, or any unholy temper; for I have been long taught, both by my Bible and my Prayer-book, to request 'Almighty God to cleanse the thoughts of my heart, by the inspiration of his Holy Spirit, that I might perfectly love him, and worthily magnify his holy name, through Christ our Lord.' To love God perfectly, is to love him with all the heart, soul, mind, and strength; and to worthily magnify his name, is to begin, continue, and end every thing, work, purpose, and design, to his

\* Dr. Clarke does not appear to have fulfilled this design; at least, no such treatise is found among his posthumous works.

glory." And, again, "God can, and often does, empty the soul of all sin, 'in a moment, in the twinkling of an eye;' and then, having sowed in the seeds of righteousness, they have a free and unmolested vegetation."

We are here reminded of one important doctrine, which Dr. Clarke has not included in his written creed; and yet it is one which no man ever more cordially believed, or more clearly explained, or more powerfully enforced. The Direct Witness of the Spirit is alluded to. His frequent exhibition of this scriptural tenet, has struck the attention of his theological opponents. "There is no point," says a writer in the *Christian Observer*, "on which he dwelt more often and more earnestly, than on this. Even when casually called upon to preach, either at places where the people were utterly ignorant of the principles of the Gospel, or where there was already a body of religious persons, this topic of the 'Witness of the Spirit' seems constantly to have presented itself to his mind, as one of the most important on which to address them. He considered this witness to be 'the privilege of all true believers.' We have read and thought much upon this prominent tenet of Methodism; but, to this hour, *we do not clearly comprehend it.*" It is, therefore, not astonishing that you do not receive it. And yet you add, "We do not doubt that the assurance spoken of has been often enjoyed, and that it is a privilege which the Christian *should earnestly seek.*" Now, if it is the duty of Christians earnestly to seek it, it must surely be that of Christian ministers earnestly to preach it; and, therefore, Dr. Clarke is justified. To the reverend rector above-mentioned, who was in the same mist on this subject with the writer just quoted, Dr. Clarke gave an answer which ought to have cleared up the difficulty:—

"I should never have looked for the 'Witness of the Spirit,' had I not found numerous Scriptures, which most positively asserted it, or held it out by necessary induction; and had I not found, that all the truly godly, of every sect and party, possessed the blessing. It was not persons of a peculiar temperament who possessed it: all the truly religious had it, whether, in their natural dispositions, sanguine, melancholy, or mixed. I met with it everywhere, and met with it among the most simple and illiterate, as well as among those who had every advantage which high cultivation and deep learning could bestow. Perhaps I might, with the strictest truth, say, that, during the forty years I have been in the ministry, I have met with at least forty thousand, who have had a clear and full evidence, that God, for Christ's sake, had forgiven them their sins, the Spirit himself bearing witness with their spirits, that they were the sons and daughters of God. The number need not surprise you, when

you learn, that every Methodist preacher converses closely, and examines thoroughly, every member of his societies, concerning the work of God upon their souls, once every three months. This single point of their spiritual economy, gives them advantages to know and discern the operations of the Divine Spirit, in the enlightening, convincing, converting, justifying, sanctifying, and building up of the souls of men, which no other system affords, and no other ministers in the same degree possess."

This gentleman, like the writer in the *Christian Observer*, seems to have thought that "the doctrine of necessary assurance (necessary is not Dr. Clarke's word) was essentially connected with that of final perseverance. They could not believe that the Holy Spirit really witnesses to any man that he is a child of God, whose conduct proves to-morrow that he is a servant of Satan." Of this objection Dr. Clarke thus satisfactorily disposes:—"We never confound the knowledge of salvation by the remission of sins, with final perseverance. This doctrine has nothing to do with a future possession. The truly believing soul has now the witness in himself; and his retaining it depends on his faithfulness to the light and grace received. If he gives way to any known sin, he loses this witness, and must come to God through Christ as he came at first, in order to get the guilt of the transgression pardoned, and the light of God's countenance restored. For, the justification any soul receives, is not in reference to his future pardon of sin, since God declares his righteousness 'for the remission of sins that are past.' And no man can retain his evidence of his acceptance with God, longer than he has that 'faith which worketh by love.' The present is a state of probation: in such a state, a man may rise, fall, or recover; with this, the doctrine of 'the Witness of the Spirit' has nothing to do. When a man is justified, all his past sins are forgiven him. But this grace reaches not on to any sin that may be committed in any following moment."

Among multitudes of passages in which he has defended this doctrine against its assailants, both within the Christian church and without, one may be selected from a sermon which he preached at Plymouth in the early part of his career. He was answering this objection:—that, "when the human mind gets under the dominion of superstition and imagination, a variety of feelings, apparently Divine, may be accounted for on natural principles." To this he answered, "First, superstition is never known to produce settled peace and happiness. It is, generally, the parent of gloomy apprehensions and irrational fears. But, surely, the man who has broken the laws of his Maker, and lived in open rebellion against him, cannot be supposed to be under the influence of superstition, when he is apprehensive of the



wrath of God, and fears to fall into the bitter pains of an eternal death? Secondly, imagination cannot long support a mental imposture. A person may imagine himself for a moment to be a king, or to be a child of God; but that reverie, where there is no radical derangement of mind, must be transient. Thirdly, but it is impossible that imagination can have anything to do in this case, any further than any other faculty of the mind, in natural operation: for the person must walk according as he is directed by the word of God; and the sense of God's approbation in his conscience, lasts no longer than he acts under the spirit of obedience. Has imagination ever produced a life of piety? If it can sustain impressions in spiritual matters for years together, this must be totally preternatural; and thus miracle must be resorted to, to explain away a doctrine which some men, because they themselves do not experience it, deny that any others can." Then, referring to his own experience, he added, "Most of you know that I am no enthusiast, that I have given no evidences of a strong imagination, that I am far from being the subject of sudden hopes or fears, that it requires strong reasons and clear argumentation to convince me of the truth of any proposition not previously known. Now, I do profess to have received, through God's eternal mercy, a clear evidence of my acceptance with God. It is now upwards of seven years since I received it; and I hold it, through the same mercy, as explicitly, as clearly, and as satisfactorily as ever."

Only four months before his death, Dr. Clarke thus enforced the attainment of this "direct witness" on the members and friends of the Wesleyan Missionary Society, in preaching the anniversary sermon, at Great Queen-street Chapel:—

"My brothers and sisters, believe an old man, who has studied this matter longer, perhaps, than any, or most of you have lived. Believe him, after having tried by every rule of reason of which he is master, he is obliged to come to this—that there can be no genuine happiness on this side of heaven, nor assurance in reference to the reality of a state of blessedness, unless God has a testimony to give to the conscience of man, that he, in mercy, has been brought into God's wondrous love, and that, being regenerated, he is united to the family of heaven; not inferring this from portions of Scripture, however legitimately and directly taken up, but from the direct influence of God's Spirit on his soul, showing him, and giving him to feel, that he is born of God, and is a child of the Most High. This is what the Apostle insists upon—'Beloved, now,' says he, 'are we the sons of God.' We are called to this state of salvation—we have found the pearl of great price. Believing in the Lord Jesus Christ, we are incorporated with his family; God's Spirit shows us that we are

his children ; and we know this—we have as much confidence in the reality of it, as we have confidence that we are the children of an earthly parent, and that we have proof of a providential goodness in the care and attention paid to our wants, and the provision invariably made for our support and comfort. ‘Behold, now are we the sons of God!’ This is what I wish you not to rest without. Do not face death without it. Do not! It is an awful thing to appear before the living God, if you have not the testimony in your souls that you are born of him. That was a good saying of John Bunyan, when his poor, wretched, self-deceived Pilgrim, trusting to vain appearances, and satisfying himself with general belief, without positive application, came to the gate, ‘he had no certificate to be taken in.’ ‘He fumbled,’ said he, ‘in his bosom for it, but found none;’ and then, said he, ‘I saw the shining ones were commanded to bind him, head and heels, and throw him into the hole at the side of the hill.’ ‘He had no certificate’—he had no title—he had not the sprinkling of the blood—he had not the Spirit to witness with his spirit, that he was a child of God; and the door was shut upon him. God forbid that it should ever be shut upon you or your preacher!”

Another important point of theology, which has likewise been omitted in Dr. Clarke’s written creed, is that concerning the foreknowledge of God. He laboured to prove that God has not an absolute knowledge of future events. He maintained, that a certain anticipation implied a certain issue; and that no contingent issue can be reconciled with an infallible prognostication. In other words, he felt, that, if he admitted the doctrine of an absolute foreknowledge, he must become a fatalist. This may be classed among those matters, concerning which we should do well to remember,

Sunt certi denique fines,  
Quos ultra citraque nequit consistere rectum.

It is possible for us to seek to comprehend what we never shall, until the final revelation of Jesus Christ. It is certain, that, while, on this point, Dr. Clarke went too far to satisfy one party, he did not go far enough to satisfy another. Perhaps, he himself felt that he had ventured upon dangerous ground.

That doctrine by maintaining which Dr. Clarke was more especially distinguished, remains now to be noticed. It is plainly stated in article ten of his written creed. In early life, as we have seen, he narrowly escaped the snares of Socinian sophistry. This escape, without any suggestions from man, led him to examine the doctrine of the Eternal Sonship of Christ; which, he concluded, no man can hold, and hold the eternal, unoriginated

nature of Jesus Christ. On this point, he has produced a simple argument in his note on Luke i. 35, an argument, in his own esteem, "absolutely unanswerable." The argument is this:—

"1. If Christ be the Son of God, as to his Divine nature, then he cannot be eternal. Son implies a father; and father implies, in reference to son, precedence in time, if not in nature too. Father and son imply the notion of generation, and generation implies a time in which it was effected, and time, also, antecedent to such generation. 2. If Christ be the Son of God, as to his Divine nature, then the Father is of necessity prior, consequently, in Godhead, superior, to him. 3. Again, if this Divine nature were begotten of the Father, then it must have been in time; *i. e.*, there must have been a period in which it did not exist, and a period when it began to exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead. 4. To say that he was begotten from all eternity, is absurd; and the phrase Eternal Son is a positive self-contradiction. Eternity is that which had no beginning, and stands in no reference to time. Son supposes time, generation, and father, and time, also, antecedent to such generation. Therefore, the theological conjunction of these two terms, son and eternity, is absolutely impossible, as they imply essentially different and opposite ideas."

Dr. Clarke has often been heard to say:—"Let my argument on Luke i. 35, be proved false, (which, if it could be, might be done in as small a compass as that of the argument itself,) then I am prepared to demonstrate, from the principles of the refutation, that Arianism is the genuine doctrine of the Gospel, relative to the person of Jesus Christ. But, as that argument cannot be confuted, and my argument in favour of the proper Divinity of Jesus Christ, in my sermon on Salvation by Faith, cannot be overthrown; consequently, the doctrine of the proper and essential and underived Deity of Jesus Christ must stand, and that of the Eternal Sonship must be overwhelmed in its own error, darkness, and confusion."

In one of his letters to Mrs. Clarke before their marriage, there is the following reference to this subject:—"You once asked my opinion concerning the meaning of the phrase 'The Eternal Son of God.' I gave it you; and, howsoever singular, and unauthorised by Doctors, it may appear, yet I never had any reason to alter it, nor do I believe I ever shall. After having been sorely tossed in beating about the common bay for anchorage without success, I have at last, through the tender mercy of God, found it where I ride almost alone. As long as I believe Jesus Christ to be the Infinite Eternal I AM, so long, I suppose, I shall reject the common notion of his 'Eternal Sonship;' not only because it is an absurdity and a palpable contradiction, but



because I cannot find it in the Bible. On his Godhead, the foundation of the salvation of my soul is laid. Everything, therefore, that derogates from that, I most cordially reject."

Some years before the death of the Rev. John Wesley, the Doctor was in his company, and showed him his celebrated argument in writing. After perusing it, Mr. Wesley allowed that it was *CONCLUSIVE*; adding, that he had known eminent divines who took the same view of the subject. This fact was published by the Doctor in his notes on the first chapter of the Epistle to the Hebrews. It is true Mr. Moore enters his caveat against admitting this fact as a matter of any consequence in the controversy; and says, those who knew Mr. Wesley will not wonder that he did not enter into a controversy with his son in the Gospel, at that time very young. To this it may be replied, Would Mr. Wesley see his son in the Gospel in an error, upon an important subject, and not show him his error, especially when that error was likely to affect very seriously the whole Connexion? Would Mr. Wesley, in opposition to every dictate of integrity, tell the Doctor, that his argument was *conclusive*, unless convinced that it was so?

This argument, however, did not produce the same effect upon the minds of all Mr. Wesley's brethren, that it did upon his own. As soon as it appeared in the form of a note upon Luke i. 35, many of them took the alarm. It is said that the Doctor was impeached at the London District Meeting, by the late Rev. Joseph Benson; and that means were used to induce him to acknowledge himself in error; but he remained inflexible, and would make no other concession than, "What I have written, I have written." On bringing forward the charge, Mr. Benson shed tears, and lamented the necessity which was laid upon him thus to appear in opposition to his friend; and the Doctor appeared equally affected, because obliged by the force of conviction to dissent, on this subject, from many of his brethren.

Mr. Henry Moore published upon this subject, and was answered by Messrs. Thomas Exley and Stephen Brunskill. About the same time a pamphlet was published as the production of the late lamented Edward Hare. This was a letter written by the author a very few days before his death, to Mr. Benson, and was not at all intended for publication in its present form, although it has very often been spoken of as one of the most decisive defences of the doctrine in question.

Mr. Robert Martin published a book, which he advertised as a work in which the Eternal Sonship of Christ was fully proved to be a doctrine of the Scriptures. This work is understood to have been severely reviewed by Mr. Stephen Brunskill, a gen-

tleman of Orton, in Westmoreland; but Mr. Brunskill's pamphlet was never printed. Dr. Clarke dissuaded him from sending it to the press, on the ground that refutations were unnecessary. Mr. Richard Watson wrote repeatedly in defence of the Eternal Sonship, and is allowed to be the ablest advocate that it has had in modern days.

Mr. Watson's first publication on this subject is entitled, "Remarks on the Eternal Sonship of Christ, and the Use of Reason in matters of Revelation, in a Letter to a Friend." This production bears date 1818: it was designed to counteract the tendency of that view of the subject which was taken by Dr. Clarke, in his Note on Luke i. 35. It was quickly followed by a "Reply," by Thomas Exley, A.M., of Bristol. As these two publications contain nearly all of consequence that can be said on either side of the question, they are deserving of examination.

The advocates of the Eternal Sonship, not content with controversy, had recourse to other methods, branding as heretics, those of the opposite party, who were already admitted into full connexion with the Conference; and in keeping those out who had not yet been admitted. Some young men of piety and talent, were found ineligible as candidates for the regular work of the ministry. Others were questioned upon their examination at District Meetings, until they reluctantly yielded a modified assent. This, in some cases, proved a source of misery afterwards; and, in others, induced the candidate to withdraw from a Connexion which he could not hold with a good conscience.

Some cases, however, involved this peculiarity: candidates had been admitted upon trial, *without* being tested upon this question; and it was not until the examination, connected with admission into full connexion with the Body, that they were found dissentients from the orthodox faith. Among these, Mr. Samuel Dunn, styled, by Dr. Clarke, the father of Methodism in Shetland, has acquired considerable notoriety. This gentleman, after establishing Methodism, in the Shetland Islands, in conjunction with Mr. Raby, was obliged, upon leaving them, to attend the Conference at Bristol, for the purpose of being fully recognised as a member of the Body. Upon examination, however, he was found wanting in the orthodox faith; in consequence of which, he was not admitted into the Body.\* After Mr. Dunn had remained

\* The Conference examination of Daniel Chapman, one of those who were supposed to have imbibed Dr. Clarke's views of the Sonship of Christ, may here be appended. It is more amusing than most things on the same subject. It occurred at the Leeds Conference, in 1831, Mr. George Morley, President, and is given from memory, by an ear-witness. It contains as much talk about *modern* "fathers," as we sometimes hear about "ancient fathers." The good-tempered President conducts himself in such

another year upon trial, the President of the Conference, the late Richard Watson, was directed to correspond with him on the subject, and to endeavour to remove his objections, so far as to pre-

a manner, that one is led to believe that he thinks the whole business "much ado about nothing."

"Jabez Bunting: Have our venerable fathers questioned this young man about the doctrine of the Eternal Sonship?—President: Thank you, Mr. Bunting, for the hint: *the thing had quite escaped my recollection*; but, now you have mentioned it, the brethren, no doubt, will ask him any question they may deem expedient and necessary.—George Marsden: My dear brother, do you believe devoutly in that solemn and important doctrine, the Eternal Sonship of our Lord and Saviour Jesus Christ?—Candidate: The Eternal Sonship, Sir?—George Marsden: Yes, my dear brother, the eternal generation of the Son of God.—Candidate: Why, Sir, I do believe that Jesus Christ is really the Son of God, and that the Son of God, who came into the world for our salvation, is really Divine; and I believe that his divinity and his humanity have both been equally attested in the sacred volume.—Jabez Bunting: The young man is rather slow of apprehension, Mr. President: do ask him if he believes that Jesus Christ was the begotten Son of God before he came into the world, and from all eternity.—Candidate: Why, Sir, I do believe that his existence before he came into the world was a Divine existence; and, therefore, I suppose that it was unoriginated; and I believe that his human nature was generated in the Virgin Mary by the miraculous interposition of Almighty power.—John Gaulter: *I am afraid this dear young man has been dipping too deeply into Dr. Clarke to understand the subject of the Eternal Sonship.*—Richard Reece: The young man is not clear, I think, on that important point. I wish that brother France would try to set him right about that matter; for it would be a charity to do so.—W. France: *Young man, do you hearken to me for a moment.*—Candidate: Very gladly, Sir, if you will ONLY MAKE ME UNDERSTAND the matter.—France: Understand the matter? *THAT is not the way to GET THROUGH SUCH a subject*: you must answer me my questions. Do you believe in the eternal filiation of the Son of God? Now, only just say yes or no.—Must I, then, believe that the divinity of Christ was generated by the Father?—France: DON'T ASK ME QUESTIONS, SIR, BUT ANSWER MY INQUIRIES.—Jacob Stanley: *Gently, my brother, don't confuse the poor young man: his views, no doubt, are right enough, if he could only state them to your satisfaction. Now, my dear young man, you do believe, I make no doubt, in the divinity of Jesus Christ, and, of consequence, in his Divine eternity.*—Candidate: Oh yes, Sir, most devoutly.—Jabez Bunting: Believe in the divinity of Jesus Christ? and pray, Sir, what has that to do with his believing in the Eternal Sonship? *Young man, do you believe in the Eternal Sonship?*—Candidate: Pray, Sir, *be so good as to inform me WHAT I am required to believe about the Eternal Sonship.*—Bunting: Mr. President, I AM QUITE ASTONISHED AT THE IGNORANCE OF THIS YOUNG MAN ABOUT OUR DOCTRINES. *Pray with whom has this young man travelled?*—With Jonathan Barker, reply many voices.—President: *Why then, brother Bunting must allow that brother Barker is an able man and very orthodox.*—Barker: *I could teach him nothing*: he would not hearken to what I said: he thought he knew a great deal better than I did.—President: Nay, brother Barker, you might mistake: it might be nothing but the young man's modesty.—Rob. Martin: Mister President, I will thank you just to ask the young man *if he has read my book on the Eternal Sonship*: THAT, I THINK, would set him right.—President: I beg your pardon, brother Martin, for my omission



pare him for admission at the following Conference. As it was necessary that he should be recommended by the District Meeting preceding the Conference, the question was mooted at the meeting

to call in *your important help*; but it did not happen, at the moment, to be present to my recollection. My dear young man, have you read brother Martin's *very able* work on the Eternal Sonship?—Candidate: No, Sir, I must confess I never did: indeed, *I have not been aware that such a book was in existence*.—President: Alas, my brother, then I must inform you that you have lost an intellectual feast.—Henry Moore: Now, you have got into the way of asking questions, will you be so good as to inquire if this young man has ever read my book on the Eternal Sonship? *It gave me a world of trouble to compose it*.—President: Have you ever read, my dear young man, the work of Father Moore?—Candidate: Yes, Sir, I have read the work with all the care I could, but could not comprehend it: *it was too profound for me*.—Moore: Understand it, brother? why, you might just as well imagine you could understand the raising and allaying of the storm, as think of understanding the Eternal Sonship. *The thing must be received by faith, by SIMPLE faith*. We do not, therefore, ask you if you *understand* it, but only whether you *believe* it?—Candidate: I do believe in the divinity of Christ; and I believe, that, in the office of our Redeemer, he is called the Son of God.—France: Do you believe in the Eternal Sonship? that is the question which you have to answer.—Candidate: I would very gladly answer it, my dear Sir, *if you would only have the goodness to inform me what you mean by the Eternal Sonship*.—Moore: This young man asks questions only, instead of answering our inquiries. Now, though I wish for all our young to be very clear, and very orthodox, about these weighty things, yet I wish, in all these things, to act with charity; and, therefore, I will not now move that we reject him, but I think it would not be amiss if he were kept another year on trial. It would do him good, and give him time to read and think, and to make up his mind before another Conference.—John Burdsall: Now, my dear fathers, suffer me to mediate, by speaking just a word or two. I am no lengthy speaker: my brethren will keep in mind, that the young man has been confused a little in his mind, and has not spoken with that clearness he would probably have spoken with, if he had been in some more private place. Do try to calm his feelings, and perhaps he may be able to reply a little more to your wishes: besides, you know that he is young, and, therefore, tender dealing may do better with him than abrupt interrogations. Will you suffer me to ask him a few questions, Mr. President? I never saw his face before, but feel a tender sympathy with him; for *I was young myself some forty years ago*.—President: By all means, Mr. Burdsall.—Burdsall: Well, then, my dear young brother, you do, I know, believe in the divinity of Jesus Christ.—Candidate: I do, assuredly.—Burdsall: And you believe that his divinity is really eternal?—Candidate: Most assuredly I do.—Burdsall: And you believe, that, in the very same sense of the word in which the Son of God is divine, he is, of consequence, eternal?—Candidate: I do, devoutly.—Burdsall: Then you believe that the Son of God was generated by the Father?—Candidate: Most assuredly.—Burdsall: Then do you not believe in the eternity of Jesus Christ, as you believe in his divinity?—Candidate: Yes, Sir, I do.—Burdsall: Now, Mr. President, *I beg to move, that our dear brother here be now admitted into full connexion*.—Daniel Isaac: *And I beg leave to second it, with all my heart*—Jon. Edmondson: This young man, Mr. President, will be none the worse for this examination twenty years to come. He may not be quite so clear at present in his views as *some of my clear-headed*

of the preachers in the Newcastle District, in which Mr. Dunn was stationed. At this meeting it seems to have been agreed upon to recommend to the Conference the adoption of some decisive measure upon the subject; at least, it was understood in the District, prior to the assembling of Conference, that they were to legislate upon the case. This understanding produced a long letter, addressed to the Conference, by John Ward, Esq., of Durham, intended to show, that the doctrine could not be proved, either from Scripture or from antiquity. This letter was given to the late Rev. Thomas Mollard, to be taken by him to the Conference, held at Manchester, in the year 1827. When, however, the case of Mr. Dunn was brought forward, Mr. Mollard neglected to read or present the letter. On this occasion, Mr. Dunn showed the Conference, that the view of the subject, for which he was treated as an heretic, was actually published by Mr. Wesley himself, in the *Arminian Magazine*, and read the article, which Mr. Wesley, at that time sole editor, had inserted. He also showed, that Mr. Watson, in his *Theological Institutes*, had denounced one part of the objectionable Note, to which Mr. Dunn was required to subscribe, as bewildering and pernicious. Notwithstanding these things, Mr. Bunting carried his point; Mr. Dunn was not admitted; and, when the Minutes of the Conference appeared, they contained the following law, generally known by the name of the TEST ACT:—

“The Conference resolve, That it is the *acknowledged right*, and, under existing circumstances, the *indispensable duty*, of every Chairman of a District, to ask all candidates for admission upon trial amongst us, if they believe the doctrine of the Eternal Sonship of our Lord Jesus Christ as it is stated by Mr. Wesley, especially in his Notes upon the First Chapter of the

*brethren* could wish; but I do think the lad is quite as orthodox as some of us were at his age.—Joseph Entwisle: Mr. President, I have listened very patiently to this examination, and, I will humbly hope, with some improvement to my own mind; and, on the whole, I now feel quite at liberty to give this dear young brother the right hand of fellowship, and to admit him into full connexion. The motion! Let us have the motion, we are satisfied! resounded from all corners of the house.—France: I am not satisfied. WHEN were you satisfied? The motion, Mr. President, the motion, Sir! Do let us have the motion, if you please, resounded long and loud.—President: Well, then, my brethren, the motion before you, moved by brother Burdsall, and seconded by brother Isaac is, that this young man be now received into your Body, and be acknowledged as a member of this Conference; and, therefore, as many of you as are of opinion that he should be so received, will have the goodness to signify your approbation by a show of hands. I see the approbation of the Conference is very general. Now, on the contrary, as many of you as disapprove of the admission of this young man, will be pleased to signify your disapprobation by a show of hands. The motion has been carried by a large majority.

Epistle to the Hebrews, to be agreeable to the Holy Scriptures ; and, That it is also the *acknowledged right*, and, under existing circumstances, the *indispensable duty*, of the President of the Conference for the time being, to examine particularly upon that doctrine every Preacher proposed to be admitted into Full Connexion, and to require an explicit and unreserved declaration of his assent to it, as a truth revealed in the inspired Oracles."

It has been stated as a positive fact, that many preachers, who attended that Conference, not only disclaim all participation in the enactment of this law, but all knowledge of an intention that such a law should be enacted. On the appearance of this Test Act, Mr. Ward renounced all further connexion with the Methodist body, and several others withdrew with him. Mr. Brunskill also addressed a remonstrant letter to the late Rev. John Stephens, then President of the Conference, copies of which letter were sent to Mr. Bunting and Dr. Clarke. To this letter Dr. Clarke wrote an answer, dated Feb. 20, 1828, from which the following is an extract.—“It is written, ‘They shall put you out of the synagogues ; yea, the time cometh, that whosoever killeth you, will think that he doeth God service.’ And it is added, ‘These things will they do unto you, because they have not known the Father nor me.’ The church of Christ is never much hurt by the persecutions which come from the wicked ; but, when the church persecutes the church, then is desolation. The subjects of the introduction of organs into Methodist chapels,\* and forced subscriptions to inexplicable and unscriptural doctrines, are at present rending the church of Christ, and scattering the flock. Perhaps God will not permit these things to go much further. He will not, unless he have a great controversy with us as a people. Though these things pain me, yet do they not move me : the foundation still standeth strong. I can no more believe the doctrines about my glorious Redeemer which they inculcate, than I can blaspheme.† I see many are forced to subscribe ; and I know some who have defiled their consciences by it. I cannot believe the doctrine of the Eternal Sonship of my glorious Redeemer, which they are now inculcating : I believe it

\* At this time the Conference had sanctioned the introduction of an organ into one of the chapels at Leeds, though much objected to by many members of the society in that town.

† Shortly after Dr. Clarke’s death, it was rumoured that he had changed his opinion on the Sonship of Christ. This rumour was sedulously circulated by the late Rev. John Gaulter, who professed himself ready to attest it upon oath. It may be placed, as a *fact*, by the side of this rumour, that, a few days only before his death, the Doctor was talking with a friend upon this subject, on which occasion he declared, not only that his views were unaltered, but that the *only* ground on which he could exculpate the Conference from the charge of blasphemy, was, that *they did it ignorantly*.



is not warranted by Scripture. As a Commentator, I have written one paragraph to explain the thirty-fifth verse of the first chapter of St. Luke. Twenty, if not forty, pamphlets, letters, &c., have been published, in order to overthrow that one paragraph: yet still it is untouched; and, in the whole succession of writers, this is evident,—that each who follows is satisfied his predecessor has failed to establish his point. This brings out another and another answer, the last being convinced that all who have gone before him have failed. This is the fact; and is it not strange that they have courage to go on? Tragedy, comedy, farce, have all been brought into action to destroy one paragraph; and, though backed by authority, menaces, eloquence, and calumny, they are as stones thrown against the east wind, to prevent it from blowing, the efforts of a man who went to the sea-shore to keep off the tide by his pitchfork. We may sing; and, though I have a bad voice, I can make joyful noise to the God of my salvation, in singing,

Our God is above men, devils, and sin:  
Our Jesus's love the battle shall win."

Besides private correspondence upon the enactment of the Methodist Conference, erecting the doctrine of the *Eternal* Sonship of our Saviour into a sort of test by which to try the admissibility of candidates for the ministry, a warm controversy was carried on for several months in the *Imperial Magazine*.

About the same time, there appeared, in the *Pulpit*, a series of letters in support of Dr. Clarke's views; and the *Wesleyan-Methodist Magazine* was supplying articles, almost every month, on the subject. These, of course, were all on the other side of the question; and were answered by Mr. Exley, at the conclusion of his reply to Mr. Watson.

We find no more after this in the Magazine, until the Review of Nichols's Translation of the Works of Arminius. The Editor, or probably Mr. Watson, who, at that time, wrote most of the reviews which appeared in the Magazine, transcribed what that author had published on this subject. This passed without any remark; and the Magazine was silent, or nearly so, until the publication of the *third volume* of Dr. Clarke's Sermons. This volume was noticed; and the Editor wrote some remarks upon what the Doctor had said upon the subject in the sermon on John iii. 16. The strictures which the editor wrote called forth a letter, addressed to Dr. Clarke under the signature of Josephus, and dated Liverpool, December 30, 1830.

On the appearance of Dr. Clarke's autobiography, the Editor buckled on his armour again. Such were the effects of his review, that Mr. Bromley told the Conference that eight out of

every ten were dissatisfied throughout the kingdom ; yet others maintained that it was a masterly piece, and superior to anything which had preceded. But there can be no question that by far the most comprehensive work that has appeared in opposition to Dr. Clarke's views, is that of the late Richard Treffry, junior, produced while labouring under the insidious disease which terminated in his death.

As might have been expected, the opinions expressed by Dr. Clarke, both on the Sonship of Christ, and on other abstruse points of theology, gained converts among his brethren ; but, by the dominant party, they were conceived to be dangerous heresies, and those who adopted them have been uniformly treated with suspicion, and sometimes have had reason to complain of persecution. Without pretending to decide the differences between the Clarkites, as those have been called who adopted the peculiar sentiments of the subject of this memoir, and their opponents, we venture to declare our belief, that it would have been far more politic, not to say more Christian, on the part of the latter, to allow the former the liberty of thinking, than it was to oblige them to recant, or, at least, to suppress their opinions, on pain of expulsion from the Connexion. Until the millennial age has dawned upon the church, it will be utterly vain to attempt to preserve a strict uniformity of opinion in so large a body of men as the Wesleyan-Methodist preachers. Besides being impracticable, the attempt is sinful. God has left each man accountable for the use of his own faculties of every kind ; and he who dares to fetter another in their use, since he cannot release him from his responsibility, is obviously counteracting the Divine purposes. In this, as well as in many other respects, the followers of Mr. Wesley would have done well to adhere to his principles ; for, when he proposed an open, avowed union among ministers of the Gospel, whether in the Church or out of it, he thought it sufficient that they who united should "preach those fundamental truths, original sin, and justification by faith, producing inward and outward holiness," wisely leaving every man to form his own opinion on metaphysical subtleties. Indeed, he was not in a condition to make any stricter proposition ; and, though it is understood that any one of the preachers who bear his name may propound any sentiment contained in his Notes on the New Testament, yet, if such a one were to insist upon the notions that he found there concerning the second coming of Christ, and other points of curious speculation, it is exceedingly doubtful whether he would be permitted to continue to do so.

## CHAPTER XIX.

*Dr. Clarke's Works—The Commentary—Dr. Clarke's first Work—Dr. Clarke's Style—His unfinished Literary Projects—His Library.*

It would not be compatible with the limits, nor was it included in the design, of this Memoir, to attempt a critical review of Dr. Clarke's numerous works. This is the less desirable, inasmuch as most of them are familiar to those readers for whom they were composed. The following list contains the chief, perhaps all, that added to the writer's reputation. Two or three small pieces which he published are not specified:—

A Dissertation on the Use and Abuse of Tobacco. 1797. 8vo.—A Bibliographical Dictionary, containing a chronological Account of the most curious books, in all departments of literature, from the infancy of printing to the beginning of the 19th century; to which are added, an Essay on Bibliography, and an Account of the best English translation of each Greek and Latin classic. 1802. 6 vols. 12mo. and 8vo.—The Bibliographical Miscellany, or a Supplement to the Bibliographical Dictionary, down to 1826. 2 vols. 12mo. and 8vo.—Baxter's Christian Directory abridged. 1804. 2 vols. 8vo.—Claude Fleury's History of the Ancient Israelites, with an account of their Manners, Customs, &c., with a Life and fine Portrait of Claude Fleury. 1805. 12mo.—The Succession of Sacred Literature, in a chronological arrangement of authors and their works, from the invention of alphabetical characters to the year of our Lord 345. 1807. 12mo. and 8vo., vol. 1st.—Shuckford's Sacred and Profane History of the World connected, including Bishop Clayton's Strictures on the work, embellished with a set of maps. 1808. 4 vols. 8vo.—Sturm's Reflections, translated from the German. 4 vols. 12mo.—The Holy Scriptures, &c., &c., with the Marginal Readings, a Collection of Parallel Texts, and copious Summaries to each Chapter; with a Commentary and Critical Notes, designed as a help to the better understanding of the Sacred Writings. 8 vols. 4to. 1810-26.—Harmer's Observations. 4 vols. 8vo.—Clavis Biblica; or a Compendium of Scripture Knowledge. 8vo.—Lives of the Wesley Family. 8vo.—Three volumes of Sermons, besides several single discourses and detached pieces; and many anonymous articles in the Classical Journal, in the Eclectic Review, and in various other respectable journals. To these may be



added the new edition of Rymer's *Fœdera*, in folio, of which he saw the first volume, and part of the second, through the press.

Without attempting a formal review of these numerous and voluminous works, a few interesting particulars may be given concerning some of them.

The Commentary is entitled to our first attention. It was in course of publication during seventeen years. It was begun, continued, and ended, with prayer. It was completed in the year 1826; and will for ever remain a monument of the author's genius, wisdom, learning, knowledge, and piety. In looking back upon the labours of his life, one wonders how he found time for such a work as this. But he began it early. We find him in the year 1785, only three years after his entrance into the ministry, considerably advanced in a systematic course of study. "Being convinced," he observes, "that the Bible was the source whence all the principles of true wisdom, wherever found in the world, had been derived, my desire to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to separate myself from every pursuit that did not lead, at least indirectly, to the accomplishment of this end." Thus we see, that, though unconsciously, (for this was laid out as a plan of *private* study,) yet, when scarcely more than a boy, he had actually begun to lay the foundation of the mighty work. Though, at first, he did not even commit to paper the result of his reading, and, even when he did, it was for some time without any view to publication, but solely to facilitate his own progress in acquiring a sound knowledge of the Scriptures, and although, moreover, he entirely changed his plan when he had proceeded a good way in purposed preparation for a printed work; yet there can be no doubt, that the fruits of his earliest reading and meditation on the Sacred Volume were found useful in the execution of his grand design. After he had made considerable preparation, he altered his plan so completely, that he could not make use of a page of what he had before written. "All," he remarks, "has been re-transcribed, and innumerable additions and retrenchments made throughout." Many criticisms on the sacred text, with illustrations from ancient authors, were, after much time and labour spent in collecting them, thrown aside, as tending to a plan too extensive. Besides, he studied to be useful, rather than to appear learned. As to criticism, therefore, he confined himself almost entirely to pointing out the force and meaning of expressions insusceptible of simple translation. "I do not pretend," he repeats, "to write for the learned; I look up to them myself for instruction. All the pretensions of my work are included in the sentence that stands in the title: it is 'designed as a help to a better understanding of the Sacred Writings.'" The

work, put forth with these modest pretensions, was twice laid aside from indisposition, and once on account of a sudden rise in the price of paper. It was likewise unavoidably delayed by a multitude of other engagements. When ready for publication, another commentary, by a friend of his (probably Mr. Benson), being announced and extensively advertised, Dr. Clarke withheld his own, not willing that the attention of the public should be divided between the two works, lest the sale of his friend's might be injured. At length, the part of Genesis, by Dr. Clarke, was brought out;\* and, at last, notwithstanding many fears that he would not live to complete it, or at least to carry the whole of it through the press, it was entirely published. The Doctor wrote the last sentence while on his knees; and, when he had written it, he poured out his heart in thanksgivings to God, who had preserved his life, and enabled him to bring his labours to a happy close. During the afternoon he came into the parlour, and, without speaking to any one, beckoned to his youngest son, and, taking him into the hall, said, "Come with me, Joseph: I wish to take you into my study." His son followed, when Dr. Clarke opened the door, and pointed to his large study-table, and the stand on the right hand, cleared of all their folios, &c., and nothing remaining on either but his study Bible:—"This, Joseph," he exclaimed, "is the happiest period I have enjoyed for years. I have put the last hand to my Comment; I have written the last word of the work. I have put away the chains that would remind me of my bondage; and there (pointing to the steps of his library ladder) have I returned the deep thanks of a grateful soul to the God who has shown me such great and continued kindness. I shall now go into the parlour, tell my good news to the rest, and enjoy myself for the day." His sons, daughters, and sons-in-law, determined on presenting their father with a large silver vase, in memorial of the completion of his work. Without acquainting him with the purpose of the invitation, his two eldest sons requested him and Mrs. Clarke, and the

\* The Mecænas in this case was his relative, Mr. Butterworth. How much that gentleman rejoiced in having had it in his power to forward the undertaking, appears from a note, written by him to Dr. Clarke on the publication of Genesis, which begins with a prayer that was remarkably fulfilled:—"May you live long enough to finish a second edition of the whole! We have already many Dissenters who have become subscribers. I thank God from the bottom of my soul, that he has enabled me to help you in this most glorious work; and I wish to see yourself, and your blessed family, comfortably situated, that you may go on with it pleasantly to your own feelings. I am sure your Comment on the Book of Genesis will do great good. I consider it a high honour to have ushered this harbinger of glad tidings into the world; and I trust it will be an eternal blessing to future generations."

family, to dine with them. After dinner, the offering, covered, was placed at the head of the table. Dr. Clarke's eldest son then rose, and, in the name of each and all of the family, uncovered and offered it, with an appropriate address, to their revered parent. For a few moments he sat incapable of utterance; then regarding them all, he rose, spread his hands over this token of his children's love, and pronounced his blessing upon them individually and collectively. His eldest son then filled the vessel with wine, which his father raised first to his own lips, then to those of his beloved wife, and afterwards bore it to each of the family. Then, in a strain of the most heartfelt, eloquent tenderness, he addressed them in the name of their mother and himself.

"In this arduous labour," says Dr. Clarke, "I have had no assistants; not even a single week's help from an *amanuensis*; no person to look for common places, or refer to an ancient author; to find out the place and transcribe a passage of Greek, Latin, or any other language, which my memory had generally recalled, or to verify a quotation;—the help excepted which I received in the chronological department from my own nephew. I have laboured alone for nearly twenty-five years previously to the work's being sent to press; and fifteen years have been employed in bringing it through the press to the public: and thus about forty years of my life have been consumed."

In presenting some portions of the work to the Duke of Sussex, Dr. Clarke gave His Royal Highness the following extended account of his labours:—

"Conscious that translators in general must have had a particular creed, in reference to which they would naturally consider every text, I sat down with a heart as free from bias and sectarian feeling as it was possible, and carefully read over, cautiously weighed, and literally translated, every word, Hebrew and Chaldee, in the Bible: and, as I saw it was possible, while even assisted by the best lexicons, to mistake the import of a Hebrew term, and knowing that the cognate Asiatic languages would be helps of great importance in such an inquiry, I collated every verse where I was apprehensive of difficulty, with the Chaldee, Syriac, Ethiopic, Arabic, and Persian, as far as the Sacred Writings are extant in these languages, with a constant reference to Readings collected by Kennicott and De Rossi,\* and to the Septuagint and Vulgate, the earliest translations of the Hebrew text which have reached our times. This reading and collation pro-

\* We may here describe the manner, as once narrated by Dr. Clarke, in which Dr. Kennicott and De Rossi collated their different MSS. They got an ignorant boy, and taught him the Hebrew Alphabet, and nothing more of the language; and thus, by his naming letter by letter, did these great men laboriously go through their numerous collations.



duced an immense number of notes on all parts of the Old Testament, which I was prevailed on, by several of my learned friends, to extend in form of a perpetual comment on the whole book. The Comment I put to press in 1810, after having been, for the thirty years preceding, employed on the reading, collating, &c., already mentioned. When I had finished in this way the Pentateuch,\* and the books of Joshua and Judges, I was advised by many of my friends (who were apprehensive, from the infirm state of my health, that I might not live long enough to go regularly through the whole), to omit for the present the Old, and begin with the New, Testament. I did so, and literally translated every word of that last best gift of God to man, comparing the whole with all the ancient versions, and the most important of the modern, and collated all with the various readings collected by Stephens, Fell, Courcel, Gherard of Maestricht, Bengel, Mills, Wetstein, and Griesbach, actually examining many manuscripts myself, illustrating the whole by quotations from ancient authors, Rabbinical, Greek, Roman, and Asiatic. I brought my Comment on the above plan down to the end of the Apocalypse. When this was finished, I returned to the Old Testament. In the prosecution of this work, I was led to attend, in the first instance, more to words than to things, in order to find their true ideal meanings, together with the different shades of acceptation to which they became subjected in their application to matters which use and circumstances, in the lapse of time, had produced. And, as I perceived an almost continual reference to the literature, arts, and sciences, of the ancient world, and of the Asiatic nations in particular, I made these things my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge of their jurisprudence, astronomy, chemistry, medicine, surgery, meteorology, pneumatics, &c., and with their military tactics, and the arts and trades of common life. In such researches, connected with the studies previously mentioned, and in bringing down the Comment as before specified, I have consumed nearly forty years. And by this your Royal Highness will at once perceive, that, be

\* While the Book of Deuteronomy was going through the press, Dr. Clarke wrote to his friend, Mr. Roberts, of Bath. An extract of his letter will serve to show what labour and anxiety the work was costing him:—"Joshua's sun and moon's standing still, kept me going for nearly three weeks. That one chapter has afforded me more vexation than anything I ever met with. And even now, I am but about half satisfied with my own solution of all the difficulties, though I am confident I have removed mountains that were never touched before. Shall I say that I am heartily weary of my work:—so weary that I have a thousand times wished I had never written one page of it, and am repeatedly purposing to give it up. No man should undertake such a work alone; and I have no soul to help me."

the work ill or well executed, it has not been done in a careless or precipitate manner; nor have any means within my reach been neglected, to make it, in every respect, as far as possible, 'a help to the better understanding of the Holy Scriptures.' In the course of all this labour, I have also paid particular attention to those facts recorded in the Bible, which have been the subject of animadversion by freethinkers and infidels of all classes and times. I trust I may say, that no such passage is either designedly passed by or superfluously considered; that the strongest objections are fairly produced and met; that all such parts of the Divine writings, are, in consequence, exhibited in their own lustre; and that the truth of the doctrines of our salvation, has had as many triumphs as it has had attacks, from the rudest and most formidable of its antagonists. On all such subjects, I humbly hope that your Royal Highness will never consult these volumes in vain. And, if the grand doctrines that constitute what some call orthodoxy (which prove that God is loving to every man, and that from his innate, infinite, and eternal goodness, he will, and has made provision for the salvation of every human soul) be found to be those which alone have stood the test of the above sifting and examination, it was not because they were sought for beyond all others, and the Scriptures bent in that way in order to favour them; but because these doctrines are essentially contained in, and established by, the oracles of God. Thus, I have given a general account of the labour in which the principal part of my life and strength has been consumed,—a labour which, were it yet to commence, with the knowledge I now have of its difficulty, millions of silver and gold could not induce me to undertake."

His Royal Highness acknowledged the gift in an autograph letter, which does honour to his name. It is as follows:—

*Bognor, Dec. 24, 1822.*

"Dear Sir,

"Had I not been seriously indisposed for some time, long before this you would have heard from me: an illness of upwards of six weeks has hitherto rendered me incapable of doing anything, except of feeling grateful to you for a most interesting letter, as well as for the most valuable present which you could have bestowed upon me.

"Your precious work is already carefully placed in my library; and, as soon as I return to Kensington Palace it will afford me infinite satisfaction to study and diligently to examine its contents, which I cannot do so profitably at this place.

"It is with the Almighty alone, who knoweth the hearts and most inward thoughts of every one of his creatures, to recom-

pense with everlasting grace, your great exertions and activity in expounding and publishing the Divine truths to the world at large. That this will be the case, I have no doubt; and I most fervently pray, that, when it may please the omnipotent Disposer of all human events to call you hence, that you may then receive a more durable and adequate reward for your labours than in this mortal and transitory world I fear you are now likely to attain. We, miserable inhabitants of this terrestrial globe, are, however, capable at least of judging and estimating your mental and physical exertions in this great cause; and I, for one, can assure you that I feel most thankful to you for having selected me as a witness of your diligence, assiduity, and perseverance, in this Godlike work, by the presentation to me of a copy of your voluminous work, the produce of the fruits of your industry. This kind distinction, believe me, is not thrown away upon one who is either insensible to the compliment, or ignorant of the value of the gift; and most faithfully do I promise to read, consult, and meditate upon, your faithful, luminous, and elaborate explanations of the Sacred Book. As far as I have presumed to dive into, and to occupy myself with, the whole volumes, I feel satisfied of their Divine origin and truth; but that they contain likewise more matters than any one, and myself in particular, can ever aspire fully to understand. This belief ought, however, in no wise to slacken our diligence, nor damp our ardour in attempting a constant research after the attainment of knowledge and of truth, as we may flatter ourselves, although unable to reach the goal, still to approach much nearer to its portals; which, of itself, is a great blessing, as I am convinced, that, if we only follow strictly the rules and regulations contained in the Scriptures for the guidance of our conduct in this world, we may present ourselves (although aware of our own unworthiness) before the Divine throne with a confident hope of forgiveness, from the knowledge we acquire therein of his mercy to all truly penitent sinners.

“Thus far, I boldly state that I think; but I do not venture to enter upon, or to burden myself with, what are *commonly designated as dogmas*, and which in my conscience I believe, for the most part, if not entirely, are human inventions, and not exerted for purposes, or from motives, of Christian charity. I am, therefore, determined to keep my mind calm upon such topics, and to remain undisturbed and unbewildered by them: I am persuaded that their adoption is not necessary for salvation. This I say, wishing, at the same time that I am making this honest declaration, not to be thought a Freethinker; which imputation I would indignantly repel; nor to pass for a person indifferent about religion, which God knows I consider, if Chris-



tianly, I mean most charitably, observed, to be the greatest blessing to mankind in general, and of the utmost importance to my own comfort and happiness in this world, as well as to my hopes in futurity.

“These objects, besides many others which seem to have occupied the greatest and most valuable part of your active life, cannot fail of being most interesting to the historian, the theologian, the legislator, and the philosopher. From all these details the mind will undoubtedly derive rich sources of information wherewith to make researches, and thence to ground deductions.

To these I shall assiduously apply myself when retired in my closet; and, as my heart and mind improve, I shall feel my debt of gratitude towards you daily increasing, an obligation I shall ever be proud to own; and with which sentiment I have the pleasure to conclude, signing myself, dear Sir,

“Your sincerely obliged, and truly devoted,

“AUGUSTUS FREDERICK.”

Of this admirable letter, a periodical critic did not speak too highly when he said of it, “Perhaps it is unequalled in the annals of royalty. If anywhere it is approached, it must be in the letters of Matthæus Corvinus, the learned King of Hungary, and patron of the learned men of Europe. It concerns every one to know that there are such men near the throne.” It must be admitted, however, that the royal Duke is not very clear in his distinction between what may be rejected as the dogmas of men, and what it is imperative to believe.

For more minute information respecting the Commentary, the reader is referred to the general preface, and to the postscript at the end of Malachi. It may be sufficient in this place to add, as a specimen both of the labour itself and of the astonishing diligence with which it was performed, the following extract from the former of those articles:—“When I had formed the purpose of writing short notes on the New Testament, I collated the common printed text with all the manuscripts and collections to which I could have access. Scarcely had I projected this work, when I was convinced that another was previously necessary; viz., a careful perusal of the original text. I began this, and soon found that it was perfectly possible to read, and not to understand. Under this conviction, I sat down, determining to translate the whole, before I attempted any comment, that I might have the sacred text the more deeply impressed on my memory. I accordingly began my translation in June, 1795, and finished it in May, 1796; collating the original text with all the ancient and with several of the modern versions; carefully weighing the value of the most important

various readings found in those, and in the most authentic copies of the Greek text." After an interval of two years, proceeds the Doctor, "I found I had not gone through the whole of my preliminary work. The New Testament, I plainly saw, was a comment on the Old; and, to understand such a comment, I knew it was absolutely necessary to be well acquainted with the text. I then formed the plan of reading, consecutively, a portion of the Hebrew Bible daily. Accordingly, in January, 1797, I began to read the original text of the Old Testament, noting down, on the different books, chapters, and verses, such things as appeared to me of most importance. This preliminary work I finished in March, 1798, having spent in it a little more than one year and two months; in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament." The mere purification of the text of the authorized version (to which, in Dr. Clarke's opinion, the original alone is superior), from the corruptions in punctuation, &c., contracted during the lapse of years, was a work of great labour and anxiety. To the marginal readings he attached a high value, having found that they were to be preferred to those in the text, in the proportion of at least eight out of ten.

Notwithstanding some peculiarities of opinion which the Commentary contains, it is allowed by impartial judges to be at once the most learned and the most useful that has been published. The frankness with which the author declares his opinions, even where they are at variance with those commonly received, has exposed him, though very unjustly, to the charge of dogmatism, not to say of heresy. Any appearances of this might more safely be attributed to the strength in which he conceived, and the force and freedom with which he expressed, his opinions. When the time came for speaking of himself—when he issued, and when he had completed his Commentary, for instance,—he did so in the humblest terms, and depreciated his own talents and learning in a strain almost painful to the reader. "Though perfectly satisfied," he observes, "with the purity of my motives, and the simplicity of my intention, I am far from being pleased with the work itself.\* Whatever errors may be observed, must

\* At other times, however, and in other views of the subject, he had a widely different impression as to the value of his biblical labours. In writing to one of the Shetland missionaries, under date of Feb. 12, 1836, he says, "I believe the best system of divinity that ever saw the sun, leaving the Bible in its own place, is my own Comment on the Sacred Writings. All that is good and necessary in the whole system of ancient and modern knowledge, is comprised in those volumes. As that work has occupied nearly the whole of my life, so it has nearly cost me my life." And to another, a year afterwards, he writes: "Mr. Wesley advises 'to read over his short notes on the New Testament.' I say, no man can do this without

be attributed to my scantiness of knowledge." When alluding to some points on which he differed from other men, he expresses the most liberal, manly, and Christian sentiments. Though he avows his firm belief in what he had put forth, he leaves others to the unmolested enjoyment of their own opinions, concluding with these remarkable words, "While God bears with us, and does us good, we may surely bear with one another." "I hope," he observes, in presenting a copy of his Notes on Genesis to Lord Teignmouth, "I have steered perfectly clear of all religious controversies, even while undisguisedly supporting my own views of Divine truth; and I further hope, that no description of Christians will find themselves in any respect aggrieved by my work. I have never written on polemic divinity, and I abhor all religious contentions."

The following letter contains evidence of the meekness which Dr. Clarke manifested towards theological opponents. Mr. Hughes (the lately deceased Secretary of the British and Foreign Bible Society), as a Calvinist, had taken exceptions to some passages in the Doctor's Preface to his Commentary; among others, to the following:—

"This opinion (sovereign unconditional reprobation), from the manner in which it has been defended by some and opposed by others, has tended greatly to the disunion of many Christians; and produced every temper but brotherly kindness and charity."

The Doctor replied:—"I studied in every part of the work in question, to avoid every expression which might give offence or pain to any man. I find I have miscarried; but it certainly is not the fault of my heart. Either I have been misinformed, or I took it for granted, that all the Calvinists in England were against what we call the decree of unconditional reprobation; and I really thought that I should displease no person by simply stating what I did; and I thought I had done it in as mild and dispassionate a way as possible, using every writer's own words without the least comment, believing this to be the most candid way. I have now just turned to the passage, as it stood originally, and must own I can see nothing uncandid in it;—no 'thrust,' no 'wound,' was designed. Yet, because I heard some time ago, that some Calvinists did not like it, I altered not only it, but

profit; and, if you have my notes, read them carefully too; and you will not need much of my private advice." "The Doctor here exposes himself," says his friend Mr. Everett, "to the charge of egotism; but this was no failing of his, and the letter was written in the freedom and confidence of private friendship. Mr. Wesley was once asked by a lady what Commentary on the Scriptures he would advise her to purchase. 'Madam,' he replied, 'If you wish another person to think for you, buy Matthew Henry's; but, if you wish to think for yourself, buy mine.'"



several other things, which I thought from this specimen might give offence; so that you have not to wait for a second edition, which may never be called for, to see the passage freed from all to which you object, as nearly one-half of the copies will be found free from all offences of this kind; and I shall take the liberty shortly to send you a sheet to replace that in yours."

"I never wrote a controversial tract in my life," he continues; "I have seen with great grief the provokings of many, and a thousand times has my heart said,

Semper ego auditor TANTUM, nunquamque reponam,  
Vexatus toties——.

But my love of peace, and detestation of religious disputes, induced me to keep within my shell, and never to cross the waters of strife. I had hoped, as I was living at least an inoffensive life, not without the most cordial and strenuous endeavours, in my little way, to do all the public and private good in my power, I might be permitted to drop quietly into the grave. But this is denied me, not by the world—from it I expect no good; but by those who profess to magnify that Saviour whose glory and cause they cannot say, 'I have not assisted even them to promote, while another body of religious people laid just claim to the principal services I could perform.' Notwithstanding all this, such is my love of peace and good understanding with religious people, that there is not one sentence in my work that I would not most cheerfully efface for ever, rather than it should give offence to any one follower of God, though it might be calculated to please a thousand of my own way of thinking. I am fully satisfied that neither the truth, nor the salvation of men, can depend, even in the most remote manner, on anything I have written or can write. Therefore, I am as ready to blot out as to write: indeed, more so. I have said above, that I prefer your judgment to my own: glad should I be to have the privilege of consulting it on many occasions. I think few cases could occur in which I should not most gladly follow its directions."\*

\* The writer cannot resist the opportunity here afforded him of transcribing part of a letter from Mr. Morris, the able biographer of Robert Hall and Andrew Fuller. In his very interesting "Biographical Recollections" of the former, Mr. Morris has indulged in some strictures on Dr. Adam Clarke's Commentary, which are severe, not to say unjust; but, having read the letter to Mr. Hughes, which has been noticed in the text, he perceived that he had misunderstood the character of the learned commentator, and had the candour to avow it.—"The letter in question," observes Mr. Morris, "is touching in the extreme, and gives a view of Dr. Clarke's character which I had never before witnessed, adding to it a charm which I never before suspected it to possess. It would give me pleasure to

It was well ordered, that Dr. Clarke entertained so strong an aversion to religious controversy ; for, had he got entangled in such discussions, he might never have been able to conclude his Commentary. But it must not be inferred, that, because he “detested religious disputes,” those who engage in them are unamiable men. While, among his own brethren, Dr. Clarke could enumerate the names of Fletcher, Benson, and Hare, he could not design any such sweeping accusation. Controversy, conducted in a fair and candid spirit, is the only mode of eliciting truth, except we should be made unanimous by miracle. The previous extract suggests another remark. Of the Doctor’s love of peace and concord, there can be no question ; but it may reasonably be presumed, that, if put to the test, he would have confessed that he had spoken unadvisedly in saying, “There is *not one sentence* in my work that I would not most cheerfully efface for ever, rather than it should give offence to any one follower of God, though it might be calculated to please a thousand of my own way of thinking.”

In all matters of pure criticism, or of curious investigation, Dr. Clarke’s opinion is delivered with the candour of a liberal inquirer after truth ; it is never insisted upon so as to offend those who may differ from him. Of this, his famous hypothesis concerning the animal which tempted Eve, may be quoted as an instance. “If,” he observes, “any person should choose to differ from me, he is at perfect liberty to do so. I make it [my opinion] no article of faith, nor of Christian communion. I crave the same liberty to judge for myself, that I give to others, to which every man has an indisputable right ; and I hope no man will call me a heretic, for departing from the common opinion.” As for the controversies among religious people, they are seldom mentioned in the work. “I simply propose,” observes the author, “what I believe to be the meaning of a passage, and maintain what I believe to be the truth, but scarcely ever in a controversial way. I think it quite possible to give my own views of the doctrines of the Bible, without introducing a single sentence at which any Christian might reasonably take offence. And I hope that no provocation which I may receive, shall induce me to depart from this line of conduct.” To this resolution Dr. Clarke strictly adhered. Although, before he had seen one line

see any error corrected, or to retract any expression that conveyed a want of reverence or respect for the memory of so eminent a man. The sentiments of Dr. Clarke on some points were sufficiently heterodox, and, in my apprehension, of an injurious tendency ; but, after seeing his tender and modest concessions to Mr. Hughes, it is impossible not to feel the highest admiration of his character.” The publication of these admissions is equally due to the author of them and the object.

of the work, one gentleman (a Christian minister!) expressed great anxiety for its publication, that "he might tear it to pieces;" and although many vain but sufficiently zealous attempts were actually made by different writers to depreciate its worth, yet he answered them not a word, except once (in May, 1811) in the *Classical Journal*, in which some critics had raised a learned dust about the serpent which tempted Eve. The conclusion of his brief, and, as many have thought, triumphant reply, is worth quoting, as showing the opinion he entertained of anonymous animadversions:—"An anonymous writer has a number of advantages. Should he make a thousand blunders, when they come to be detected, shame burns not his cheek: he is Nobody concealed, and probably would be nobody if known; and yet he claims the privilege, through the means of periodical publications, or anonymous pamphlets, to slander or destroy his neighbour's good name or reputation, while himself is covered with thick darkness! To the unfathered productions of such writers, no attention should be paid; but calumny meets with a pretty general reception, and the periodical publications are becoming proverbial for their conveyance of literary abuse. Though I believe I should find little difficulty to trace some to their bed-chambers, yet, as I am pretty certain they may have good reasons for their concealment, I shall permit them at present to enjoy their retreat."

The small fry of reviewers fastened upon his hypothesis concerning the Devil's instrument in the temptation of Eve; but, while many confidently predicted that a work which started with such an absurdity would never succeed, some of whom have lived to endure the mortification of disappointed malice and humbled presumption, there were others who adopted the hypothesis, and many more, who, though they retained the old opinion, were too much absorbed in the obvious excellences of the work, to spend time in vainly ridiculing what it was found not so easy to refute by sober argument. Nor was all the wit on the opposite side; for, in one of the public papers, there appeared the following ingenious verses:—

"The Rev. Dr. Adam Clarke asserts,  
It could not be a serpent tempted Eve,  
But a gay monkey, whose fine mimic arts  
And fopperies were most likely to deceive.  
Dogmatic commentators still hold out,  
A serpent, not a monkey, tempted Madam;  
And which shall we believe?—without a doubt  
None knows so well what tempted Eve, as Adam."

As to the few peculiarities of opinion, on account of which some have attempted to disparage the work, they affect not at all, cer-



tainly not injuriously, any essential, leading doctrine of religion.\* On this point, Dr. Clarke is well defended by Dr. Beaumont, when he observes, "Though I am not one of those who adopted those opinions, yet I always venerated the Doctor the more for his unflinching, uncompromising, unprevaricating honesty and faithfulness in this matter. He had undertaken and had announced himself to the world in the character of a commentator on the Bible; and, this being the case, it was not optional for him to withhold his deliberate sentiments on any portion of the volume."

Mr. M'Nicoll thus judiciously expressed himself concerning this great work:—"Though critical and literary, above all other English commentaries embracing the whole Bible, it is also spiritual and practical, much beyond what might have been expected from a work of so much learning; and perhaps the unlettered Christian, who has the happiness to possess it, is no less frequently heard resounding its praises, because of the profit he receives from its pages, than the critical inquirer, on account of the valuable accessions it gives to his knowledge. The author has, in fact, so simplified his learning, at least in many instances, as to combine both objects in the same exposition. In many cases, this, of course, could not be done; and none should be blamed for not accomplishing a contradiction. That the work has some considerable defects, no one certainly will have the courage to deny. This the excellent author himself was free to admit. Much of it, he observed, was written in his younger days; and in his latter years he had carefully prepared a corrected and improved copy for a new edition, when it should be wanted. To name no other, one principal defect of the work, in the judgment of many, is the almost total omission to explain the sense of the

\* Dr. Clarke and his Commentary were incidentally noticed by his Honour the Vice-Chancellor, in his celebrated Judgment on the case between Dr. Warren and the trustees of Oldham-street Chapel, Manchester. "When I recollect," said His Honour, "that this society owes its origin and first formation to an individual so eminently distinguished as the late John Wesley, and when I remember that, from time to time, there have arisen out of this body some of the most able and distinguished individuals that ever graced and ornamented any society whatever,—I may name one for all, the late Dr. Adam Clarke,—I must come to the conclusion, that no persons who have any proper understanding of what religion is, and regard for it, can look upon the general body of the Wesleyan Methodists without the most affectionate interest and concern. I lately had an opportunity of looking at that invaluable and excellent work (for such I shall always consider it) of the late Dr. Adam Clarke, in which he has shown such a singular exuberance of Christian charity and love, in the observations which he makes in respect to Judas Iscariot, of whom the expression was used that has been applied to Judge Jeffreys; but, while I admire the charity of the amiable and learned Commentator, I cannot adopt his conclusion."

prophetic Scriptures, owing to the conviction of the author, that prophecy is not susceptible of any clear and certain explanation. Many portions of it have been admirably executed. We might mention the Pentateuch, the Book of Job, the Gospels, and the Acts of the Apostles. On Job, he exercised much time and pains, thinking out his opinions on that difficult but interesting book with more than ordinary care and research. And with regard to the Acts, he writes, London, January, 1814, 'Acts will soon be finished. It has cost me more labour than any other part of the work. I think it by far the best I have yet done.' And if the opinion of an author, on his own writings, be admitted as authority, the comment on the Books of Moses was also among the most successful efforts of his pen. With regard to some other books, he had the candour to allow, that they did not by any means come up to his wishes; and perhaps the truth is, his strength of mind, gigantic as it was, could not be uniformly sustained throughout the whole of this prodigious undertaking."

It has long been asserted, that the Doctor made large gains by his Commentary. The most precise and seemingly authentic statement on this head, rests upon the authority of the Rev. W. Jones, author of the History of the Waldenses, who states, "Mr. Butterworth had made over to Dr. Clarke the copyright of the first or quarto edition of the Commentary, pursuant to an agreement between the author and him, the consequence of which was, that he paid all the current expenses, kept all the accounts, paid Dr. Clarke a stipulated sum per sheet, or published section, while the work was in progress; and, dying soon after its completion, and while Dr. Clarke and his wife were yet living, there was found, at the credit of the family, a sum of nearly, if not wholly, seven thousand pounds, the interest of which was receivable by the parents during their lives, and on the decease of the last survivor, the principal itself is to be divided amongst their offspring. This, I understood, from good authority, to be the arrangement in reference to this concern; and, if so, the memory of Mr. Butterworth ought to be held in veneration by the family, for his services were such as very few individuals, besides himself, could have rendered them."

According to Mr. Morris, Dr. Mason, of New-York, informed Robert Hall, that, though the attempt had been made to sell an edition of Dr. Clarke's Commentary in the United States, it met with so little encouragement that the publisher desisted, *re infecta*. Now, the fact is, not only that was the edition completed, but that a very great number of copies met with a rapid sale; and, as Dr. Beaumont has eloquently remarked, "all over the United States of America, Dr. Clarke is read, and studied, and felt, and

all but seen and heard, by the germinating mind of that new and teeming hemisphere."

"In Germany also," as the same gentleman was told by a learned traveller present at the Doctor's funeral, "he would be lamented as much as in this country; for he was, beyond measure, respected and revered there, his works having revealed and praised him in their gates."

Dr. Clarke's last literary employment was, revising his learned and voluminous Commentary for a new edition. In 1830, Mr. Everett suggested this measure. Dr. Clarke adopted the hint, and, through his friend, offered the copyright to Mr. Tegg, for the sum of £2,000. No bargain, however, was concluded till after the Doctor's death, when Mr. Tegg purchased it, together with the remaining stock of the first edition, for two thousand guineas. In the mean time, it had been offered to the Wesleyan-Methodist Book-Committee; but those gentlemen declined accepting it, although Dr. Clarke's heirs were willing, however unwarrantably, to expunge certain portions deemed objectionable.

Dr. Clarke commenced his career of authorship in the year 1797, by the publication of a singular pamphlet, entitled, "A Dissertation on the Use and Abuse of Tobacco," which had a rapid sale, and went through several editions. It contains much valuable information, conveyed sometimes in a vein of irony or sarcasm, and evinces the very strong desire of Dr. Clarke to be useful to his countrymen. It has had the effect of inducing many persons who had accustomed themselves to the use of that weed, in its various forms, to abandon their filthy and injurious habits;\* although it was not published with any more ambitious

\* One instance may be cited. It is that of an American clergyman, who was reclaimed from the use of tobacco by the perusal of Dr. Clarke's Dissertation. "About eight or nine years ago," says the reverend divine, "I procured for distribution among my people, one hundred copies of Rush's Treatise upon the 'Effects of Ardent Spirits.' Among those to whom they were distributed was a female of colour, who was often observed to be under the influence of intoxicating liquors. She was a person of uncommon shrewdness, and had a great inclination for reading. Some time after she received this tract, she called at my house, in my absence, and left with my wife a tract, which she requested that I would read, and give my opinion as to its correctness. It was Dr. Adam Clarke's pamphlet on the 'Use and Abuse of Tobacco.' She stated, that she herself was in the habit of using tobacco; but, if she could be made to believe it was sinful, as Dr. Clarke represented it to be, she would certainly lay it aside. To satisfy her mind, she wished for the opinion of her minister, in which she professed to repose entire confidence. When the tract was presented to me on my return, with the accompanying message, it was not difficult to understand the meaning. I myself had been in the habit of using tobacco for many years, both by chewing and smoking. I had already ex-



hope than that of deterring young beginners, and saving others from becoming ensnared by one or other of the three foes to health and cleanliness, against which, indiscriminately, the writer levels his denunciations; namely, the pipe, the snuff-box, and the quid. It chiefly consists of medical opinions against the use of tobacco in any form, except as a tincture, which, in very small quantities, has been found useful in cases of dropsy and dysury; and of instances in which disease and premature death have resulted from smoking, snuffing, and chewing.

His translation of Sturm's *Reflections* was the first fruit of his pen in Bristol. It was published in 1800, and had a rapid sale. Not being acquainted with the German language, Mr. Clarke translated the French version. To the second volume of this excellent and popular work were prefixed some well-written lines by Mrs. Clarke, which afford evidence of a cultivated mind. Some of them, indeed, evince a more than ordinary aptitude for poetical composition; as, for instance, the line which describes the wide circulation of the original work,

“Far as his native nervous language ran.”

During the year 1802, Mr. Clarke published his *Bibliographical Dictionary*, in six volumes, to which, in 1806, were added two volumes of *Bibliographical Miscellany and Supplement*. To this succeeded a small work, chiefly extracted from it, entitled, “*A Succinct Account of Polyglott Bibles*,” and also “*An Account of the Principal Editions of the New Testament*.” These works were the result of great pains and research; and, while they proved a guide to others in the study of Biblical literature, their compilation had materially added to Mr. Clarke's fitness for performing the great work which he ultimately achieved.

Of the *Bibliographical Dictionary* and the *Succession of Sacred Literature*, Mr. M'Nicoll justly observes, that “the

perienced many struggles in my own mind in relation to the practice, as productive of evils, and not very seemly for a Christian minister; but, like most others indulging similar habits, I had not been able to come to an effectual resolution to desist. I read Dr. Clarke's Address with great attention and pleasure, and in full view of the manner in which it had come into my hands. In addition to the convictions which it wrought in my own mind, I was led to reflect, that it was presented to me by one who acknowledged my kindness in furnishing her with arguments for reformation, as to the use of ardent spirits; that we should undoubtedly meet at some future day, when the subject of the tracts which we had exchanged would be conversed upon; and, if I had not quitted a practice which I could not but acknowledge to be a bad one, after attending to the arguments of Dr. Clarke, the inquiry would come with an ill grace from me, whether she had been benefited by the Tract on Ardent Spirits. I accordingly took my tobacco from my pocket, and threw it out of my window, and have never used a mite since.”

bibliographical information contained in them is extraordinary; especially considering his unfavourable circumstances as an active superintendent and preacher in the Methodist Connexion. To persons engaged in literary and theological researches, these writings are of great value; for the knowledge they supply of scarce and valuable works on the most important subjects connected with ecclesiastical learning, must be highly prized by students in divinity: and the whole is interestingly enlivened by his own characteristic and instructive observations. Notwithstanding the multiplicity and magnitude of the books to which he refers, he trusted not, in general, to other bibliographers, but, wherever he could seize upon the volumes, carefully analysed and described them for himself."

In Manchester, Mr. Clarke published a new and enlarged edition of Fleury's *Manners of the Ancient Israelites*, which was so favourably received, that, in 1805, a second edition was called for. The author embraced the opportunity of making additions and improvements, and wrote a dedication to two friends, which was to have been prefixed, and had actually been printed off, when those for whom he had designed this mark of his esteem, declined the intended honour. It was consequently suppressed; and, warned by this example, the author took care that all his subsequent publications should depend entirely on their own intrinsic merits. Dr. Clarke's enlarged publication of *Fleury's Manners of the Ancient Israelites*, has gone through four editions, although two several translations (one of which he adopted and improved) had previously appeared, neither of which sold. The success of his was due to the additions and improvements which he made. Fleury was a pious abbé, who refused to be a pluralist, declined preferment, and lived uncontaminated in the midst of a splendid court. This is an exceedingly useful work.

In 1804, also, he published a *Succinct Account of the Principal Editions of the Greek Testament*, to which was added, *Observations on the Text of the Three Divine Witnesses*, 1 John v. 7, 8, 9.

In September, 1807, Mr. Clarke published the first volume of a work, entitled "A Concise View of the Succession of Sacred Literature;" but he was prevented, by the multiplicity of his engagements, from completing it; and it remained imperfect till the year 1830, when his son, the Rev. J. B. B. Clarke, M.A., by the addition of a second volume, brought it to a close.

In 1808, while residing at the Surrey Institution, he published "A Narrative of the last Illness and Death of Richard Porson, M.A., Professor of Greek, in the University of Cambridge. With a Fac Simile of an Ancient Greek Inscription, which was

the Chief Subject of his last Literary Conversation." Dr. Clarke had been acquainted with that learned man, and a considerable kindness existed between them, which, had life been spared, would, in all probability, have proved mutually beneficial. The Doctor had seen him a short time before his death, when they held the conversation referred to.

Harmer's Observations, as improved by Dr. Clarke, met with considerable success. The author himself published two editions of his valuable work. Afterwards, three several editions were issued by Dr. Clarke. The first of these, however, was totally destroyed by fire at the printing-office. The second came out a year after, with still further improvements upon Harmer. It was found necessary to remodel the whole work. This was accomplished, however, with a fidelity that affords a lesson to editors, especially those who differ from their authors. Dr. Clarke frequently dissented from Mr. Harmer; but he gave his reasons, instead of expunging what he disliked; so that the reader cannot complain that he is presented with a mutilated copy of the original of this work, which Dr. Clarke enriched with the fruits of the latest discoveries. He remarks, "Every man who wishes to understand the Scriptures, or who proposes to explain them to others, should not only possess a copy of this work, but endeavour thoroughly to understand its contents."

One of the most remarkable tracts which Dr. Clarke published, was entitled, "A Letter to a Preacher, on his Entrance into the Work of the Ministry." This letter, originally intended for the guidance of the late Mr. Samuel Woolmer, has gone through four editions; and, besides abounding in excellent maxims, with some respecting which there may be a difference of opinion, gives a tolerable insight into the writer's own character and habits. The third section is devoted to the "choice of texts;" and some curious instances (now uncommon) are mentioned of absurd and injudicious treatment. "A preacher took for his text, Isaiah xxviii. 16, 'He that believeth shall not make haste.' On this he preached two sermons: his division was as follows: 'I shall first prove that he who believeth *shall* make haste; and secondly, show in what sense he that believeth shall *not* make haste.' On the first, which was a flat contradiction of the text, he spent more than an hour; and the congregation were obliged to wait a whole month, before he could come back to inform them, that he who believeth *shall not* make haste. Another, a citizen of no mean city, not a thousand miles from the place where I write, took his text from Psalm xxxiv. 19, 'Many are the afflictions of the righteous; but the Lord delivereth him out of them all.' 'In handling this text, I shall first prove that there is *none* righteous; secondly, that the afflictions of the *righteous* are



many; and thirdly, that the Lord delivereth him out of them all.”

Two preachers with whom the Doctor travelled seem to have annoyed him not a little with their barbarous mutilations of Scripture. “Their texts were continually such as these:— ‘Adam, where art thou?’ ‘I have somewhat to say unto thee.’ ‘If thou wilt deal justly and truly with my master, tell me.’ ‘I have put off my coat, how shall I put it on?’ ‘Thy mouth is most sweet,’” &c.

The fourth section is, “Concerning your behaviour in the pulpit:” “Never shake or flourish your handkerchief; this is abominable: nor stuff it in your bosom; this is unseemly.”

“Seldom quote poetry in your sermons; to say the least of this custom, it certainly is not agreeable to the rules of congruity, to interlard prose discourses with scraps of verse. Reverse the business, and see how oddly a poem will appear, which has here and there scraps of prose in it. It must be granted, that many public speakers use it sometimes; but the very best speakers use it very seldom.”

The following advices are very characteristic of the Doctor, who was, in every respect, a model of neatness, regularity, and good order. He did not despise little things:—“Give the family where you lodge as little trouble as possible. Never desire any of them, not even the servants, to do anything for you that you can conveniently do for yourself. It is an odious thing to see a person, whose character should be the servant of all, pressing everybody into his service; giving unnecessary trouble wherever he comes; turning a house upside down; and being dissatisfied with everything that is done for him.”

In quoting the annexed it ought to be observed, that the race addressed is now nearly, if not wholly, extinct; and also, that the greater part of the letter is concerning matters of much more solemnity and importance:—“Never pull off your boots, shoes, or gaiters, in a parlour or sitting-room. Leave your hat, whip, great-coat, &c., in the hall, lobby, or some such place. Do not leave your foul linen, dirty clothes, shoes, &c., about in the room where you lodge. After having left your bed uncovered for some time, to cool and air, lay on the clothes neatly when you quit your room; and always throw up your window when you go out. Empty the basin in which you have washed your hands, &c., and leave it always clean. Don’t splash the walls or the floor. Wipe every drop of water off the wash-stand, and spread your towel always to dry, and, when dry, fold it loosely up, and place it on the head of the water-bottle. Never comb out your hair in a sitting room, or before company; this is an unpardonable vulgarity: nor brush your clothes in a bed-room; this

spoils the furniture. See that you spill no ink on the floors, tables, &c. Leave everything in the place where you found it, and habituate yourself to put every chair you sit on in its proper place when you rise." But, though these advices may be now, in a great measure, unnecessary, the book contains, as before observed, many others of permanent utility, and, on that account, cannot be too highly recommended.

In 1821, Dr. Clarke published the "Memoirs of the Wesley Family; collected principally from Original Documents." 8vo.\* Of the conclusion of this work, we find the following notice in a letter to a friend. "I have finished the Lives of the Wesley Family. The work has cost me about six months' hard labour; and I would not take a thousand guineas to do it again. It has been a sad hindrance to me in my Comment, of which, by the way, I am heartily tired. I have passed threescore, and need rest: for I have had none for more than forty years." Dr. Clarke presented the copyright of the work above-mentioned, to the Wesleyan-Methodist Book-Committee, for the use of the Connexion.

During the years 1830 and 1831, Dr. Clarke appears to have occupied himself at intervals, in preparing an improved edition of his Lives of the Wesley Family. Concerning this, he thus writes to one of his female friends, who had supplied him with some of the materials:—"When I had interleaved the printed Memoir with large quarto paper, in three volumes, and filled up every page with new matter, I offered it to the Book Committee to be sent to press as soon as they pleased, and, indeed, was surprised, after several weeks' delay, to receive, officially, the *sine-die* adjournment of the business." This valuable work has since been given to the public. The copyright was sold by Mr. T. S. Clarke for £105, one-fourth of which sum he gave for the Shetland chapels.

The Sermons of Dr. Clarke, published in 1828-9, form the

\* About the year 1814, Miss Sharp, the neice of Granville Sharp, and granddaughter of the unfortunate Archbishop Sharp, wrote to Dr. Clarke, requesting him to arrange the manuscripts of her Most Reverend progenitor, which had come into her hands on the death of her uncle. Dr. Clarke undertook this task the more readily because the collection comprised a correspondence between the Archbishop and the Rev. Samuel Wesley, the father of the founder of Methodism. This correspondence was inserted in the Doctor's Lives of the Wesley Family. The Rector of Epworth and the Archbishop had one trait in common: they were proselytes to Episcopacy. The Sharp Papers contained many documents of interest, one of which was a Life of the Archbishop, in four volumes. Some of them were distributed among the libraries of the several sees to which they related; and others were deemed of sufficient importance to be deposited in the British Museum.

only other publication which seems to require particular notice. Every person accustomed to his ministry, must recognise in them the peculiarities of his manner. Each discourse contains a large portion of sound theology and of Biblical exposition. Nearly every subject is treated in a manner more or less novel, but always clear and conclusive. Some of the sermons contain remarkable examples of the rare skill and effect with which he made his scientific attainments contribute to the elucidation of Scripture. "For comprehension of thought, clear and forcible argumentation, and profound views of Divine truth," says a judicious writer in the *Wesleyan-Methodist Magazine*, "some of them are equal to the best sermons of Farindon, Barrow, or South; but, on the subject of personal godliness, incomparably superior. We know of no sermons in which so much learning is brought to bear upon the all-important subject of experimental religion." Sometimes, however, he expresses himself in very decided terms, on subjects with respect to which more moderate language would, perhaps, have been better; as, for instance, when he denounces organs as "heathenish accompaniments," and declares, that, if they be not abolished, singing will soon cease to be a part of Divine worship. Another instance, in which the Doctor may be said to have spoken without due consideration, is that in which, without any qualification, he commends the novels of the late Sir Walter Scott. He whose penetration could discover materialism in the Fifth Book of *Paradise Lost*, might surely have found something for a Christian minister to condemn in the works of the Author of *Waverley*, especially when eulogizing their acknowledged merits. Among other persons to whom he presented copies of his published discourses, was the late Serjeant (or Sir Albert) Pell, who, in acknowledging the gift, styled the giver "one of the most learned men of his age;" and, as to the sermons, expressed his hope "that he himself was a better man than he was before he perused them."

It is a happy circumstance, that Dr. Clarke was induced to publish so many of his sermons during his life; for, as he never wrote those which he preached, his survivors would not have been able to supply them to the public. He was led to adopt that measure through fear of their being published from the notes of shorthand writers, for whom, he says, he spoke too quickly, though with sufficient distinctness. When he was preparing for the press the volume in which he thus speaks, several of his sermons were sent to him in the form in which they had been reported; and he found that they contained so little of what he had said, in his own words, or in its perfect shape, that he could make no use of them whatever. "They had given me a strange language," he observes, "worse, by many degrees, than my own."



They had often perverted my sense, misrepresented my criticisms, and confounded my reasoning." To save his reputation from these injuries, he intimated his intention of making a distinction among his papers previous to his death, for the guidance of his executors, as to what portion of them should be printed.

His style of writing was unstudied. He wrote as he thought, and his thoughts were not about the graces of speech. Like Mr. Wesley, he sacrificed all mere ornament to plainness and intelligibility—the desire to shine to the wish to be useful. Dr. Clarke began his literary career as he finished it, studious of one thing only; and that was to convey the most information in the fewest and plainest words. Dr. Clarke's style wants the evenness and precision of Mr. Wesley's. He is sufficiently precise in the choice of words, but he is not precise in their arrangement. The punctuation of the Doctor's writings is also very loose. The redeeming qualities of his style consist in its pregnancy, and force, and vigour; in a sterling and plentiful vocabulary; and on practical subjects he wrote, as well as spoke, with the unction and energy which spring out of acute sensibility and intimate experience. He was, undoubtedly, an author of first-rate talent in the field in which he laboured; and he evinces always the possession of a capacious and acute understanding. Of his knowledge, it were superfluous to speak. "Through a studied, rather than a natural, dislike of what was fine and cautiously finished, (says Mr. M'Nicoll,) he was by no means careful to prune and dress the produce of his exuberant mind. But even here he might probably have excelled, and might have attained a style of writing truly beautiful and eloquent, without at all impairing its perspicuity and force, but for that high philosophical, or rather theological, contempt, with which he usually spoke of such ornaments." "As a writer on the subject of personal religion, Dr. Clarke had few equals."\*

Like most men of letters, Dr. Clarke was called away from the scene of labour before he had fulfilled the intentions of his active mind. For some years before his death (says Mr. Dunn), he was repeatedly solicited to collect his rich and ample materials, and give to the world a Biblical Dictionary; and Theological Institutes, or a System of Christian Theology, in one or two portable and cheap volumes. He acknowledged that each of these was a great desideratum. He felt strongly inclined to prepare them, and even made a beginning. In one of his letters he writes:—"I have laid the foundation of a Biblical Dictionary." In another he says:—"I may possibly write some Institutes; but I shall put my Homer into a nutshell." On another occasion

\* *Wesleyan-Methodist Magazine*, Vol. xv., 3d series, p. 931.

he observed: "If you were stationed in the South, and would assist me, I could do many things, but my eyes will not now bear any intense application." Such an appointment never took place; and, before the worthy Doctor had proceeded far, he was called hence.

It is almost unnecessary to remark, that Dr. Clarke could not have composed the works which have been enumerated, without possessing a large library. He collected, indeed, some thousands of volumes in various languages, among which were many that were very ancient, scarce, and valuable. Of manuscripts, both ancient and oriental, he left behind him a valuable collection, amounting to nearly one thousand volumes, which is now in the possession of his youngest son. To curiosities, both natural and artificial, Dr. Clarke was strongly attached; and no opportunity was ever neglected, that promised to enrich its stores. His museum, taken in the aggregate, afforded specimens coeval with almost every age, and had been transmitted from various parts of the world. This collection was sold by auction, and was divided into no fewer than 355 lots, classed under the following heads:—Minerals, shells, precious stones, &c.; coins and medals; Chinese drawings, charts, maps, engravings, &c.; ancient charters, charts, paintings, &c.; Hebrew rolls, and Cingalese and Persian manuscripts; Egyptian, Hindoo, and other idols; mathematical and philosophical instruments; casts in china, from the antique, &c., &c.

His library was probably exceeded by few private collections; and, being arranged under his own eye, and kept in exquisite order, he could, at all times, put his hand upon a given volume, at a minute's notice. Aided by his accurate knowledge of books, and his skill in selecting them, he often acquired great literary curiosities; and but few bookstalls escaped his practised eye.

In the month of August, 1831, Dr. Clarke received a visit at Haydon-hall, from two gentlemen, belonging to the British Museum, who were employed by Government to edit the Bible of Wickliffe. Hearing that he had a copy of the original, they begged leave to examine it.—"They thought, I suppose," says the Doctor, "that they should find a few books in a corner, and an old man who had been lucky enough to pick up a Wickliffe; but, instead of merely this, they found a good library, and in it, first, the finest and most ancient copy they had yet met with of Wickliffe, though they had been through all the Universities; secondly, they saw a collection of manuscripts, exceeding all they had ever seen in any private library; thirdly, and among them the rarest and finest they had seen in any; and, fourthly, manuscripts similar to several in the Museum, but better conditioned and more perfect, and with very remarkable differences and addi-

tions. In short, they expressed both great surprise and pleasure, and gave broad hints that such a rare and choice collection should, by some means, become national property."

The old booksellers, knowing Dr. Clarke's taste, used to send him the earliest copies of their catalogues, which he examined immediately, marking the items that excited his "acquisitiveness."\* In the catalogue of the library of Mr. Fell, Principal of the Dissenting Academy at Hoxton, he observed, "A Black-letter Bible." This he exceedingly desired; and, being prevented from attending the sale, he deputed Mr. William Baynes, his friend and bookseller, to buy it for him, if he could obtain it at a reasonable price. This that eminent dealer found no difficulty in doing; the only one who competed with him being a gold-beater, who wanted the skins on which the book was written, and relinquished the strife as soon as he had gone to the extent of their value for his ignoble purposes. So the book became Mr. Clarke's, at a trifling advance on the gold-beater's mean estimate of its worth.

Released from the duties of the day, Dr. Clarke hied to Paternoster-row, to learn the event, and was not a little rejoiced to find, that the black-letter Bible was secured. It was immediately packed up; and, though weighing little less than a hundred-weight, the gratified owner bore it upon his own shoulder to his own house. On minuter search, it was discovered

\* A catalogue of books having been sent to him late one evening, he immediately looked over it, and saw advertised for sale the first edition of Erasmus's Greek Testament. Early on the following morning, he went off to the bookseller's and purchased the work. A few hours afterwards, a well-known literary character, the late Dr. Gossett, went also to Paternoster-row, with the intention of procuring it; but the book was gone. Finding by whom it had been bought, he called on Dr. Clarke, and requested a sight of it, observing, "You have been very fortunate, Dr. Clarke, in having obtained this work; but how you came to get it before me, I am at a loss to imagine; for I was at Baynes's directly after breakfast, and yet it was gone." "But I was there before breakfast," replied Dr. Clarke; "and consequently, Doctor, I forestalled you."

On another occasion, Dr. Clarke observed ten Hebrew manuscripts, which formerly belonged to a Dutch family of the name of Vanderhagen, advertised in a Dutch catalogue. They had never been collated, but were the identical ones concerning which Dr. Kennicott states in the introduction to his Bible, that he had used every argument and entreaty to procure a sight of them, but in vain. Dr. Clarke went off instantly to his bookseller, and directed him to purchase them for him "at anything short of a ransom." The bookseller went over to Holland, and on the day of the sale bid for, and obtained them. After the sale was over, some of the literary men present requested to know for whom he had purchased them; and, when they heard, expressed themselves highly gratified that, since they must go out of the country, they had fallen into the possession of an individual, who not only knew their value himself, but how to estimate their importance to biblical literature in general.



to be the oldest copy of the first translation into the English language. It had been the property of the youngest son of Edward the Third (Thomas à Woodstock), whose arms it bore. It had also passed through the hands of the celebrated Dr. John Hunter. Finding hay and bits of mortar in it, Dr. Clarke inferred that it had been hid during the Maryan persecution, sometimes in hay-stacks, and sometimes in walls; while, from the decayed state of many of its pages, it seemed to have not unfrequently been buried in the earth. Those pages, however, were carefully restored by Dr. Clarke. Happily, the writing was not infringed upon, except in the first page. All the rest he neatly mended with parchment, stained to the colour of that on which the book was written. Bookbinders make their old tinge by an infusion of tobacco leaves; but even here Dr. Clarke discarded that weed, preferring a dilution of liquorice. In operations of this kind, he was remarkably successful, whether with parchment or with paper; as, likewise, in repairing the covers of Oriental manuscripts,\* for which purpose many of his female friends used to furnish him with patches of stout old-fashioned silk.

\* During a visit which, in 1811, he paid to Ireland, he saw, among other manuscripts in the library of Trinity College, Dublin, the Codex Montfortii, the only written copy of the New Testament which contains the text of the Three Heavenly Witnesses. Finding it in an injured state, he was led to remark as follows:—"This MS. is not taken proper care of, and in the next binding it is likely to suffer considerable damage. There is scarcely a librarian of any public library that has much knowledge of bookbinding or book-mending; and no man, however respectable his learning may be, is proper to be entrusted with the care of a public library, who does not understand both."

## CHAPTER XX.

*Manner and Matter of Dr. Clarke's Preaching.*

BEFORE we proceed to sketch the general character of Dr. Clarke, we will describe the mode and matter of his preaching. As already stated, he often declared that he never knew beforehand (such are his own words) one single sentence that he should utter. This was owing to the "verbal imperfection of his memory." But, though Dr. Clarke's memory was forgetful of words, it was surprisingly retentive of things. Study and meditation, therefore, were his only preparation for the pulpit; and his subject was almost always taken from the Epistle or Gospel for the day, as appointed by the Church. As often as the distance rendered it possible, Dr. Clarke was accustomed to *walk* to the chapel where he had to preach, and rarely conversed on the road, or before he ascended the pulpit, even with his most intimate friends. His sermons seldom occupied less than one hour in the delivery; sometimes they occupied as much as two.

The Rev. J. B. B. Clarke has given a very realising description of his father's preaching:—"The appearance of my father, and his effect, while in the pulpit, upon a stranger, would probably be something like this:—he would see a person of no particular mark, except that time had turned his hair to silver, and the calmness of fixed devotion gave solemnity to his appearance. He spreads his Bible before him, and, opening his hymn-book, reads forth, in a clear, distinct, full voice, a few verses, after the singing of which, he offers up a short prayer,\* which is immediately felt to be addressed to the Majesty of heaven. The text is proclaimed, and the discourse is begun. In simple, yet forcible,

\* Dr. Clarke's public prayers were always short. He relates the following anecdote concerning *long* prayers:—"At a public meeting, a pious brother went to prayer. I kneeled on the floor, having nothing to lean against, or to support me. He prayed forty-eight minutes. I was unwilling to rise, and several times was nigh fainting. What I suffered, I cannot describe. After the meeting was over, I ventured to expostulate with the good man; and, in addition to the injury I sustained by his unmerciful prayer, I had the following reproof: 'My brother, if your mind had been more spiritual, you would not have felt the prayer too long.' More than twenty years have elapsed since this transaction took place; but the remembrance of what I then suffered still rests on my mind with a keen edge. The good man is still alive, will probably read this paper, will no doubt recollect the circumstance, and I hope will feel that he has since learned more prudence and more charity."

language, he gives some general information connected with his subject, or lays down some general positions drawn from either the text or its dependencies. On these he speaks for a short time, fixing the attention by gaining the interest. The understanding feels that it is concerned. A clear and comprehensive exposition gives the hearer to perceive, that his attention will be rewarded by an increase of knowledge, by new views of old truths, or previously unknown uses of ascertained points. He views with some astonishment the perfect collectedness with which knowledge is brought from far, and the natural, yet extensive, excursions which the preacher makes, to present his object in all its bearings, laying heaven and earth, nature and art, science and reason, under contribution, to sustain his cause. Now, his interest becomes deeper; for he sees that the minister is beginning to condense his strength, that he is calling in every detached sentence, and that every apparently miscellaneous remark was far from casual, but had its position to maintain, and its work to perform; and he continues to hear with that rooted attention which is created by the importance and clearness of the truths delivered, by the increasing energy of the speaker, and by the assurance in the hearer's own mind that what is spoken is believed to the utmost and felt in its power."

The same writer adds the following interesting particulars:—  
 "He hardly ever wrote a line as a preparation for preaching. I have now in my possession a slip of paper, about three inches long by one wide, containing the first words of a number of texts; and this was the sole list of memoranda on which he preached seven occasional sermons in various parts of the country.\* He never entered the pulpit but with diffidence, and with almost a painful sensation of his responsibility as a messenger of the Gospel of Christ Jesus. I have heard him say, that the thought of so inadequately declaring the counsels of God as to make the Gospel of none effect to the salvation of sinners, frequently drank up his spirit, and made his soul tremble; and this, perhaps, operating as such a feeling ought to operate in a well-

\* The Doctor's method of preparation for the pulpit, is more minutely described by Mr. Everett. "He had," says he, "a large oblong volume, called his text-book, in which there were divisions for dates, the lessons for the day, together with book, chapter, and verse. Each chapter, having been previously examined, had the verse or verses distinctly marked, which offered themselves as candidates to his notice as texts. This plan cost him a great deal of labour and close attention; but, when completed, as he informed the writer, it amply rewarded him; for, by adopting it, he was never without a text on any day during the year; while his general knowledge of the sacred writings, and an application of the mind to the selected passage, soon furnished him with a sermon, or such a portion of instruction or spiritual food as was calculated to feed the flock of God."



constituted mind, caused that fervour of exhortation which frequently marked his discourses, when all the energies of his mind, and power of his language, were drawn forth to describe the infinite mercies of the God of love."

The *Wesleyan-Methodist Magazine*, for October, 1828, contains an able article concerning Dr. Clarke as a preacher, from which the following are selections:—"Dr. Clarke's preaching is expository. Having read his text, his great business is to explain the terms in which it is expressed, and to ascertain the precise meaning of the Holy Ghost; and then to apply to the understandings and consciences of his hearers the hallowing truths thus discovered. He never sanctions, by his example, the practice which is so fashionable in some quarters, of selecting a text merely as a motto;\* while the preacher proceeds to recommend his thesis by rhetorical ornaments, and to establish it by arguments of his own invention; leaving his hearers as ignorant of the contents of God's book as he found them. Dr. Clarke's own practice is in strict accordance with the advice which he gives to his brethren. 'All I have ever read on the subject,' says he, 'has never conveyed so much information to my mind on the original, and, in my opinion, the only proper mode, of preaching, as Nehem. viii. 8: "So they read in the book, in the law of God, distinctly; and gave the sense, and caused them to understand the reading."' Dr. Clarke's preaching is argumentative. He is never declamatory; and he seldom satisfies himself with a mere statement of what he conceives to be the truth. His object is to produce conviction. For the attainment of this object, he usually enters into a course of elaborate argumentation in every sermon. His argumentation, in some instances, is too abstract and recondite for the comprehension of ordinary people. We have sometimes heard people of strong sense and deep piety confess their inability to follow the learned Doctor through the labyrinths of consecutive deduction, into which he has entered

\* This remark is illustrated by the following extract of a letter, which he addressed to the present Archbishop of Canterbury, in presenting his Grace with a volume of sermons:—"Whatever may be their merit, they are not constructed after the common manner of sermons. It has ever been my aim, both in preaching and writing, to endeavour to explain the words of God, that by this method I might attain to the knowledge of the things of God. Your Lordship well knows how little is done for the interests of Divine truth, where texts of Holy Scripture are taken as mottos to sermons, in which only sentiments or maxims of general morality, or social duties, are explained. To secure the end of public instruction, I have often been obliged to call the attention of the people, not only to the literal meaning of several exotic words, but also to the import of many terms in their mother-tongue, which, though of frequent use in religious matters, are little understood."

in his theological discussions. Dr. Clarke's preaching is decidedly evangelical. No minister ever lived, who gave a greater prominence in his discourses to the vital truths of Christianity, or who contended for them with more consistency and zeal. In all his ministrations, there is a constant reference to the Divinity and Atonement of Christ, to the doctrine of free justification through faith in his blood, and to the renovation of human nature by the mighty working of the Holy Spirit. In his estimation, the true and proper Divinity of Christ is not an opinion, that may be innocently and safely held or rejected, but the keystone of the Christian religion. The atonement and intercession of Christ, he constantly represents as the only medium of access to God, and as available to obtain the pardon of sin, and adoption into the family of God, in behalf of every penitent believer, whatever may have been his past conduct. He everywhere directs the attention of his hearers to the Holy Ghost, as the source of all strength, and comfort, and purity, in the human soul. These are principles of which Dr. Clarke never loses sight in the pulpit. The absolute necessity of this evangelical method of salvation, through the sacrifice of a Divine Victim, and by the inspiration of the third Person of the Holy Trinity, Dr. Clarke founds upon the universal depravity, guilt, and helplessness of fallen man. Dr. Clarke's preaching, above that of almost every other man, is distinguished by enlarged views of the Divine philanthropy. He lays great stress upon the doctrine of general redemption, and the consequent willingness of God to save every human being. Next to the denial of redemption by the death of Christ, no erroneous tenet seems to rouse his indignation more, than the limitation of that redemption to a part only of the human race, and the absolute abandonment of all the rest to irremediable misery and despair. The religion which Dr. Clarke so forcibly presses upon the attention of his hearers, is eminently experimental and practical. It does not consist merely in orthodox opinions, pure forms of worship, and correct moral conduct; but is deeply seated in the affections, as well as in the understanding, and is manifest in the uniform exercise of holy tempers, in a pure and upright and useful life. It is the Doctor's invariable practice to exhort every penitent sinner immediately to believe on the Lord Jesus Christ, and to expect that direct testimony of the Spirit in his heart which will exclude all guilty fear, and enable him to rejoice in God with 'joy unspeakable and full of glory.' As none can defend the doctrine of Christian perfection with greater ability, so there is not one who is in the habit of enforcing it with greater zeal and frequency. The religion which Dr. Clarke is in the habit of teaching, is eminently a happy religion. It finds men under the

displeasure of God on account of their guilt and wickedness, and incapable of fellowship and communion with him ; and it leads them to the enjoyment of the Divine favour, through faith in the sacrifice of Christ ; and, by the sanctifying influence of the Holy Spirit, it disqualifies them for uninterrupted intercourse with God. Numerous as are the excellences of Dr. Clarke's preaching, we think it is in the application of his sermons that he appears to the greatest advantage. Whatever may be the subject of his discourse, or in whatever manner it may be treated, his applications are always faithful, pointed, impressive ; and they are often distinguished by great variety of thought and expression. His applications bring the subject home to the understandings and consciences of his hearers in a manner the most direct and irresistible. They display the most perfect conviction in his own mind of the truth of God's word, and leave no room for doubt in the minds of others. They appear so manifestly to flow from the heart, and they indicate such an intense desire for the spiritual interests of all present, that they scarcely ever fail to command the deepest and most respectful attention. We never saw a congregation indifferent under Dr. Clarke's preaching ; and we never saw a congregation unmoved under his applications. In this essential requisite of good preaching, perhaps, Dr. Clarke was never excelled. His popularity, which, we believe, has never suffered the least abatement in any of the places where he has been appointed to labour, is not at all occasioned by the modulation of his voice, or anything peculiarly attractive in his action and manner ; nor is it occasioned by the arts of a meretricious and secular eloquence, which some people profess so greatly to admire : these, indeed, are things to which, we should think, he has never paid a moment's attention through the whole course of his life : it is rather to be attributed to the solid instruction which his ministry uniformly conveys, and to the hallowed feeling which, by the Divine blessing, it usually excites."

To the preceding may be added the opinions of several of Dr. Clarke's surviving brethren, opinions which are rendered the more interesting and the more credible by their virtual coincidence, while the semblance of repetition is lost in their verbal variety.

"The character of his preaching (says Mr. Entwisle) was simple, yet argumentative, and sometimes deep and metaphysical ; but, generally, so plain, that the least informed in his congregation understood him. He seemed to have taken no pains to polish his style. His language was not adorned with rhetorical figures ; he studied not words, but things ; and, therefore, his style, the produce of a gigantic mind, was nervous and bold ;



and he often astonished his hearers with something quite novel in his illustrations of Divine truth. His preaching was energetic beyond what is ordinarily witnessed. In connexion with the atonement of Christ, and the operations of the Holy Spirit, he held forth a free, present, and full salvation—a salvation from all sin, inward and outward, to be obtained by faith alone in Christ, and in those promises which are yea and amen in him. Thus he honoured Christ, and Christ honoured him; for, in all the circuits in which he laboured, he had many seals to his ministry, from his entrance on the work, as I have heard many testify; and, having been once his colleague, and often succeeded him, I can bear my feeble testimony to the same.”

The following has been collected from the elaborate discourse which Mr. D. M'Nicoll preached on occasion of Dr. Clarke's death:—"He himself thought his popularity was chiefly owing to the mighty power of the essential and peculiar doctrines of Methodism, which usually called forth all his fervour. He would sometimes say, with his own characteristic expressiveness, 'By constant hammering at these, I can out-congregation them all.' This opinion was unquestionably just to some extent; but many others, who have preached the same doctrines, have not been favoured with such vast success. The truth seems to be, that God in his sovereignty accompanied the labours of this distinguished minister with an unusual effusion of his Holy Spirit; for no intellectual, or even moral, qualities of his discourses, admirable as they were, wilfully solve the problem of his matchless popularity. His matter, it is true, was rich and copious; his heart was warm; and he possessed the power of selecting from his stores, almost at once, the suitable materials for the instant occasion, which he poured forth with energy and freedom, quite unshackled by the stiff severity of artificial preparation. His plan was to prepare his mind, rather than his paper of particular arrangements; to keep the fountain full, and he knew that at his bidding it would flow; and, by his commanding genius he gave the proper measure and direction to the streams. But he was not altogether negligent of special preparation for the pulpit, particularly when some great public opportunity was presented for accomplishing an object of great usefulness. One usual object with him was to explain first the words, and then the things, of his subject. When this was finished, he proceeded to apply the considerations which he judged of most importance, with great strength of reasoning, infusing extraordinary warmth into his appeals and exhortations. Here he mightily excelled, and here he usually produced his most striking, his happiest, and most lasting effects. His sermons were also distinguished throughout by a most interesting heartiness, and a glow of spiritual senti-

ment, accompanied with the most enchanting simplicity that ever added beauty to the greatness of a great man. His prayers were usually distinguished by a holy and reverential boldness, as if he spoke to one with whom he was familiar, to one of whom he had an inexpressible estimation, but with respect to whom the predominant feeling of his heart was love. They were dignified, but simple; they were fervent, but often brief; they were literally collects, in which the whole collected meaning and ardour of his soul, for the time being, were darted forth at once. And by dwelling with peculiar astonishment and rapture, as he often did, on the love of God to fallen man, his faith and confidence increased both the fervour and the efficacy of his prayers."

The following is from the pen of Mr. Everett:—"As a preacher his action was far from varied, and not, perhaps, in every instance graceful to fastidious taste; but it was rarely ever otherwise than chaste, and always appropriate. His voice, though not round and melodious, was strong and clear; and, though unable at all times to manage its tones, which rendered it, in the more logical parts of his discourses a little monotonous, yet, when the argument was brought to a close, and the people were wound up to conviction by it, there were outbursts in the voice, as well as outpourings among the people, rarely heard and rarely witnessed, except from himself and under his own ministry. One instance, among many, I shall never forget. He was preaching on the occasion of opening a new chapel. His text led him to dwell on the love of God to man. After having established the doctrine of universal redemption by a process of reasoning equally original, powerful, and conclusive, and the hearers had apparently brought their hearts and their understandings to the subject—feeling and perceiving more and more the possibility, the certainty of present, personal salvation, he gave a sweep to his arm, drawing it towards himself, and grasping his hand, as though he had collected in it several objects of value, and then, throwing them, like alms, in the full bounty of his soul, among the people, 'Here,' he exclaimed at the close, in a strain the most impassioned, and with one of those sudden and peculiar elevations of voice for which he was remarkable, frequently melting the whole congregation into tears, 'Here,' he said, 'take the arguments among you—make the best of them for your salvation—I will vouch for their solidity—I will stake my credit for intellect upon them; yes, if it were possible to collect them into one, and suspend them as you would suspend a weight, on a single hair of this grey head, that very hair would be found to be so firmly fastened to the throne of the all-merciful and ever-loving God, that all the devils in hell might be defied to cut it in two.' He was distinguished by the masculine grasp with which he laid hold of the essentials of religion. Though

never loose and declamatory in his pulpit exercises, still there was thought without its apparent labour. His mind was like an immense mine; he seemed to have read all, to have known all; and, from the inexhaustible treasures within, was perpetually pouring forth from its own fulness. He never appeared to exhaust a subject; but, when he had preached one hour, seemed as though he could preach another, leaving his auditory always desirous of more, and wondering that he had finished so soon. The Bible appeared like a new book in his hands; the Divine Being seemed to let him further into its meaning, to give him a clearer and fuller insight into it, than most other men. All his pulpit expositions bore a stamp of their own. Profound and elevated as were his thoughts very often, he was never 'hard to be understood.' One of the finest compliments ever paid to a great man, was unintentionally paid to him by a poor woman in one of the Zetland Isles. She had heard of his celebrity, and went to hear him at Lerwick. On her return home, she remarked with great simplicity, 'They say that Dr. Clarke is a learned man, and I expected to find him such; but he is only like another man: for I could understand every word he said.' His favour in the eyes of the people was invariably on the increase. The sun of their approbation was nearer its meridian altitude at the close of life, and shone more brightly, than at any former given period; and it is not too much to state, that, when otherwise, there is some radical defect,—something objectionable in those who, as they advance in influence, diminish in glory. No man was so extensively known, out of the pale of the church to which he belonged, as Dr. Clarke. To the character and writings of no man is Wesleyan Methodism so much indebted for the respectability it has attained, and for the influence it has exercised upon the mass of mankind, as to the productions of his pen."

"There was in his preaching," says Dr. Beaumont, "not only intellectual perception, but also the power of moral suasion. Nothing could separate him and his faith. It was the air of authority in which his message was steeped, that made it altogether his own and perfectly unique. He demonstrated and expounded, perhaps as much as any uninspired man ever did, how the truth was as it was, and that it could not but be so. His manner of preaching was, beyond all comparison, forceful; and no one could listen to him without being assured, that he was as certain of the truth of what he was enforcing, as of his own existence. The great and prominent characteristic of his preaching, was the high degree of unction that generally pervaded it. Hence it was, that a sermon from him was universally looked forward to, by the people, as a feast. To hear him was regarded by



multitudes as the greatest treat of their lives. Some years ago, when he was coming from the pulpit stairs, after preaching before the Conference, the subject having been the account of Barnabas, the late Mr. W. E. Miller stepped forward, flung his arms round his neck, wept a flood of tears, and said, 'Bless you! you are a man of God, full of faith and full of the Holy Ghost.' His ministry is thought to have been more successful than that of any of his contemporaries, except Mr. Benson, and not less than his; and certainly was far more successful than that of any minister now living. In any city, town, or village in England or Ireland, he could have crowded the largest chapel, on the morning of any week-day of the six; and, as to his collections, everybody knows there was a marked difference between their amount and that of those of the most talented and eloquent of his contemporaries."

From the honourable testimony borne by Mr. Anderson, to the worth of Dr. Clarke, the following sentences have been extracted:—"Dr. Clarke was eminently distinguished, as a preacher, by the clearness and forcibleness with which he expatiated on the theology of the heart. He always avowed a strong predilection for preachers selecting large portions of God's word, as the basis of their public teaching and preaching. If ever those words of the Apostle had a verification in living man, it was in him: 'Let the word of Christ dwell in you richly in all wisdom.' He also preached and taught the word of the Lord in that bold, free, generous, and unfettered manner which characterised the first ministers of the Lord Jesus. And, whilst he discarded everything in religion that was visionary and enthusiastic, (no man having more of the rational in his creed and in his teaching,) he was largely gifted with the unction of the Holy One. It constituted the great charm of his public ministrations. It was the grand secret of his wonderful success. He held in abhorrence the miserable sentiment, that the Holy Ghost was exclusively bestowed on the first ministers of the Lamb. I think I hear him now, as Mr. Fowler described him to me, promising all present the gift of the Holy Ghost, with all the confidence of an apostle; and demanding of his hearers, why the same Spirit should not fall on them while Adam Clarke preached the same Gospel, as when 'Peter yet spake these words, the Holy Ghost fell on all them which heard the word.' Under other circumstances than those in which he was placed by a sound conversion to Christ, and a loud call to his ministry, he might have ranked amongst the giants of our country: he might have been a Porson, or a Parr, or a Johnson; but he never would have been an Adam Clarke!"

Mr. Samuel Dunn, his implicit admirer, says, "The question

is not, whether some preachers, by bending the whole of their strength for weeks and months to get up a sermon, and then preaching it again and again for many years, have not produced as finished a discourse as what the Doctor in general gave; but it is, whether we have known any preachers, who, without having written a word, could go into the pulpit on the shortest notice, and pour forth such a torrent of important matter, and all flowing out of the text, as Dr. Clarke frequently did? I trow not. He might not in every instance please the admirers of “elaborate, artificial eloquence, of studied grace and euphony, of methodical exactness and imaginative brilliancy;” yet he possessed, beyond all doubt,—even if the unbounded popularity and success of fifty years, from the Norman isles in the south, to the Shetlands in the north, were the only proof,—the essentials of a great preacher. The ‘Illimitable Mercy of Heaven,’ the Universal Redemption of Mankind, and especially the Witness of the Spirit to the fact of the Believer’s Adoption into the family of God, and Christian Perfection, were his favourite topics, those on which he laid the greatest stress; and he frequently said, that, if the Methodists gave up these doctrines, they would soon lose their glory. He had also a peculiarly happy method of describing the simple, adapted, expeditious terms of salvation; and was the honoured instrument of leading many a penitent sinner immediately to the Saviour. The religion which he recommended to his hearers was eminently of an experimental, practical, and happy kind; such as is felt in the heart, exemplified in the life, and causes its possessor to ‘rejoice in the Lord alway, and again to rejoice.’ And all his subjects he applied with peculiar faithfulness, point, and expressiveness.”

The following is Dr. Clarke’s estimate of his own preaching:—

“After having now laboured with a clear conscience for the space of fifty years, in preaching the salvation of God through Christ, to thousands of souls, I can say, that is the most successful kind of preaching which exhibits and upholds, in the clearest and strongest light, the Divine perfection and mercy of the infinitely compassionate and holy God, to fallen man;—which represents him to man’s otherwise hopeless case, as compassionate as well as just, as slow to anger as quick to mark iniquity. Tell, then, your hearers, not only that the conscience must be sprinkled, but that it was God himself who provided a Lamb! All false religions invariably endow the infinite Being with attributes unfavourable to the present condition of men, and with feelings inimical to their future felicity, and in opposition to their present good. Such descriptions and attributes can never win man’s confidence: and, as far as they are used and carried into the Christian ministry, are a broad libel upon the Almighty.”

To his friend the Rev. T. Smith, of Rotherham, he wrote in a similar strain:—"The only preaching worth anything, in God's account, and which the fire will not burn up, is that which labours to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it; to lead him to the blood of the covenant, that his conscience may be purged from its guilt,—to the spirit of judgment and burning, that he may be purified from its infection,—and then to build him up on this most holy faith, by causing him to pray in the Holy Ghost, and keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. This is the system pursued by the apostles; and it is that alone which God will own to the conversion of sinners. I speak from the experience of nearly fifty years in the public ministry of the word. This is the most likely mode to produce the active soul of divinity, while the body is little else than the preacher's creed. Labour to bring sinners to God, should you by it bring yourself to the grave. Avoid paraphrasing a whole book or epistle in a set of discourses; it is tedious, and often produces many sleepers."

To all these testimonies it may not be superfluous to add the brief, but pointed, attestation of a public journal:—"It is no small proof of his greatness in the pulpit, that his sermons were equally relished by the rich and the poor, by the learned and the illiterate. No man, perhaps, ever drew congregations so large, or of so mixed a character. Wherever he went, he was eagerly followed by all classes; and the scene, when Dr. Clarke formed the principal object in it, was like a special jubilee compared with an ordinary holiday. He brought his learning to bear upon his subject without any parade, and in the most instructive form; and his native fervour, joined with the clearness of his conceptions and the vastness of his resources, never failed to elevate and inform his hearers. There was a sort of cordiality in his preaching, that was its principal charm. You seemed to be listening to a man, who not only had his own heart filled with the love of God, but had large stores of it at his disposal for others. No man ever spoke more confidently and freely about God than he, probably from the peculiar bent of his studies; and you could not listen to him long without recognizing in him a man who held communion with the Father, through his Son Jesus Christ."



## CHAPTER XXI.

*Character of Dr. Clarke, by the Rev. D. M'Nicoll—By the Wesleyan-Methodist Magazine—By the Rev. Dr. Beaumont—By the Rev. H. Moore—By the Rev. J. Everett—By the Rev. J. B. Clarke—By the Wesleyan Conference.*

WE have now to notice, as briefly as possible, Dr. Clarke's general character. Of this the details of his life are so illustrative, that mere description may, by some, be thought unnecessary. But it is interesting to hear what survivors, of competent knowledge and ability, have to say concerning the distinguished dead. Of all the estimates of the general character of Dr. Clarke that have yet appeared, that formed by Mr. M'Nicoll is by far the amplest and the best considered.

"In all the relations of life," says this eloquent and philosophical writer, "as pastor, husband, father, master, friend, he was remarkably affectionate, condescending, affable, gentle, kind, meek, humble, cheerful, courteous, and communicative. Adam Clarke was an eminent example of true greatness; a minister, a writer, and a Christian man, much above the ordinary standard of these characters; a class rather than an individual; not a star, but a constellation; a lofty pattern of faithful and ardent devotedness in the most responsible and difficult departments of the service of God, to which men can be called on earth; a noble evidence of the value of sanctified abilities; and an instructive instance of the power of religion in forming human nature to a character of righteousness and charity; a man of whom it may be said, as truly as it ever was affirmed of any statesman or patriot, he would lay down his life for his country, and would not do a base thing to save it; one who would neither tread upon an insect, nor crouch to an emperor. The name of Adam Clarke is a name, of which the native honours can only be reflected—not augmented—by any number of subjoined initials, expressive of his well-won academic reputation."

In discussing his claims to the title of a learned man, Mr. M'Nicoll makes the following remarks:—"That he should have been profound, and critical, and absolutely unparalleled, in every branch of learning and of study, is not to be believed of any man that ever lived; and he was himself the last person in the world to make the least approach to any such pretensions. On the other hand, we heed not the witticisms of those who would

insinuate, that he was not, in the main, a man of deep, and accurate, and extensive learning. It is most likely, the truth lies between the two extremes, and much nearer the side of extravagant eulogium, than the other of mean and pitiful depreciation. However he may have been even greatly excelled in certain lines of study, for our own parts, we believe, that, both for variety and quantity of useful knowledge, or knowledge in the general, Adam Clarke was not surpassed by any individual of his time. He had studied most of the sciences with great assiduity; the arts of rhetoric and of composition, as we have said, he deliberately undervalued. As to languages, he paid the greatest attention to those called oriental. Several of the European languages he did not profess to know perfectly. It does not appear that he was very extensively acquainted with the German critics and theologians in general. It was true he made the great body of his knowledge subservient to divinity, and with admirable effect; but, had his studies been less general, or at least, as to many of them, more superficial; had he concentrated his talents, his time, and his native powers of thinking, so as to originate and perfect some great work in one department of theology, he would most likely have excelled himself. His original capacity was vigorous and substantial, but far from fine and flexible. He mistook himself in saying, as he sometimes did, that he laboured on a barren soil. The soil was good, but encumbered, and difficult of culture. His understanding possessed great force, was clear and sound, and fitted to investigate, and, what is of the first importance in the operations of the mind, to arrange and generalise the subjects of his thoughts. But, in the fervour of these operations, and in his great impatience to pass on to other objects, he sometimes failed in that exactness of method, in that perfect exercise of judgment, and in that nice balancing of things, of which, notwithstanding, he was perfectly capable. His imagination was vivid and excursive; but was not considered by himself as deserving any special cultivation and direction. His powers of invention were fruitful in the extreme; and the tact and compass of his wit beyond those of most men.

“His unexampled industry was both an integral part and a general principle—at once a cause and an effect—of his greatness. It was this industry, pursued with matchless energy, that made his mighty powers to tell with such mighty force upon almost every subject to which he directed his attention. Learned men, who can appreciate such labours, are no doubt astonished at the efforts which could produce both the kind and the quantity of his writings. While others slept, or banqueted, or idled out their despicable days in gossiping and folly, he kept the glorious harvest of this issue full in view, and ploughed with all his heifers,

reckless of the sun and rain. Thus he ran, for, in regard to him, the word was often literally applicable; thus he ran his lengthened and laborious, but honourable, career; mindless of all things which entered not into the essence of the duty just in hand. His life, indeed, is a study for a statesman or a warrior; and, if some men, in commerce or in trade, would transcribe the wonderful decision of his character into their own, it would multiply their fortunes.

"In the natural constitution of his mind, he was somewhat humoursome and restless, and very prone to indulge in metaphysical investigations: and perhaps, with only a small portion of religion, he might have been very much unsettled, both in his theological opinions and in the habits of his life. But decided, powerful, and progressive piety banded all his other noble qualities, directed them to their capable elevation of improvement, and kept them up to their own due pitch, beyond what could have been effected by any principles of merely human strength.

"His moral and religious character was beyond all praise. In this respect, his 'peace flowed like a river, and his righteousness like the waves of the sea.' His integrity was immovable; he held it fast with the firm and resolute grasp of a lion. Rectitude and benevolence were, indeed, the two great principles and component parts of his moral excellence. Another cause of his greatness may be found in the discipline of his mental struggles, and of the vast variety of impressive situations, companies, and circumstances, through which he passed during the most improvable part of his life. To men of a certain cast, all such privations and collisions are extremely favourable, as the means of giving mental power.

"The wealth of his mind, like real property, seemed to increase with good management, in a compound ratio, that placed him far above the common ranks, and enabled him to exercise the liberal disposition so native to his heart, in largely augmenting the scantier intellectual stores of others. The nature and magnitude of the subjects which he studied, gave him greatness. He has said, without the least reference to its effect upon himself, that oriental literature was peculiarly calculated to sublime the mind. He loved to be familiar with men and books, where greatness, combined with goodness, might be closely contemplated. In this view he was ceaseless in his praise of Mr. Wesley. On the same principle, he admired, and studied, and, in some degree, caught, the moral dignity of Dr. Johnson. St. Augustine's City of God was a work on which he set a high value, because of the prodigious reach of mind which he believed it contained. And many others might be mentioned, which he had studied on the same principle. But his greatness essentially



consisted in the combination of his distinguished powers and excellences ;—capacity, energy, piety, and a wide arena and full scope for the exercise and proof of all. Had one of these important requisites been wanting, the whole must have failed ; the snapping of a single link would have ruined the whole series. And his simplicity was far from having the most unimportant share in the imposing aggregate, but gave a higher interest to his greatest qualities ; like a transparent cloud on distant rocks, it imparted a peculiar softness and enlargement to them all.

“As to politics, he was extremely loyal to the monarchy, but frequently disliked the measures of the ministry. To the principles of the system so strenuously supported by Mr. Pitt, he was strongly opposed, believing that their tendency was to enslave mankind. During the whole of the late war, he scarcely ever cast his eye on the public prints ; not merely on account of his disapproval of the policy which led to the contest, but because, as a Christian, and a man of humanity, he could feel no kind of pleasure in the daily perusal of despatches which were filled with blood and slaughter.

“If he spoke at times with undue strength of expression, on systems of religion different from his own, it was the ardent love of Methodism, by which God had saved his soul, that occasioned this excess. With the men who held those systems, he was often very happy to hold a generous communion. *There was, indeed, a general tendency in his mind to a high state of feeling.* This was frequently observable in his language, his wit, in all his motions, not excepting the energy of his looks, and his walk.

“With regard to his humility, it may be said, that, however free and familiar he might be among his friends, yet among the learned, the great, and those he deemed his superiors, he was blushingly modest. The same feeling, though in different proportions, attended him on all occasions. Of himself, he did not entertain high notions ; of his brethren, he often did, and spoke in their praise, sometimes with a degree of enthusiasm. Self-taught scholars are often charged with speaking too much of themselves in connexion with their learning, while the collisions and rivalry of the academy are thought to prevent this. To some extent it may be so ; for, if a man should, for the most part, stand alone in the company he keeps, the practice may grow upon him as a habit, and yet he may not be a proud man. Whatever custom of this kind, or of a confident manner, has been noticed in connexion with our departed friend, who was commonly the instructor of his own circle, those who knew him best will believe, that it did not arise from pride, but rather from the warmth of his temperament, and his deep conviction of the

truth of his sentiments. Among the poor, the idea of condescension never seemed to cross his thoughts. He was perfectly as one of themselves, and would stoop to anything which might contribute to their comfort. For example, while visiting the hovel of distress and poverty, and perceiving that, from the condition of the bed, it must be a very uneasy one, he has had the patient removed for a few minutes, and straightened up the cordage himself with great dexterity.

"It was his piety, the sustaining sense of Divine presence, the conscientious conviction that he was serving God in a high and responsible employment, and the all-absorbing influence of his subject upon his own mind;—it was these, and neither pride nor hardihood (for he disliked the gaze of the public, and even of mixed company), that supplied him with the admirable self-possession and command of his thoughts, which was never known to forsake him.

"There is good reason to believe that his private devotions were regular and frequent.

"Little singularities and discrepancies have, perhaps, too carefully been marked by his observers. These defects lay rather in the physiology and instinct of a warm temperament, than in any obliquity of his principle and purpose. Again, they were not always rightly named eccentricities. They were, in some instances, bold and proper deviations from the unprofitable usages of life; and the true eccentricity, in such cases, lay on that side. And, even here, he often showed the power of his intellect: for he had his reasons; and he frequently discovered, that, even in smaller concerns, he judged by his common sense, and a constant regard, not to current opinion, but to the nature and absolute propriety of things. But, in the grand principles of character and duty, he showed a noble consistency and dignity through life. Here, there was no hesitation, nothing changeable or contradictory."

An intelligent correspondent of the *Wesleyan-Methodist Magazine*, thus forcibly notices the distinguished perseverance of Dr. Clarke:—

"There is, however, one great lesson to be deduced from the history of this extraordinary man, to which I may be allowed to advert. It is, the incalculable advantages of industry and perseverance. From Mr. Moore's sermon it is evident, that the Doctor's literary attainments in early life were very limited. He had barely received an elementary knowledge of the Greek and Latin languages, when an attempt was made to initiate him into the mysteries of trade, and he was employed in the service of a merchant. In this state he was sent to Kingswood School; and soon after appointed to the labours of a Methodist circuit. It was in the

midst of these labours,—preaching three or four times on the Sabbath, and almost every evening in the week, travelling several miles daily, visiting the sick, and exercising a pastoral care over the societies,—that he commenced and prosecuted those studies, the fruits of which are before the world in several large and learned publications. His income was limited: the acquirement of books therefore must have been a matter of difficulty; and either to engage the services of efficient tutors, or to attend to their instructions while travelling from place to place, was impossible. He was therefore almost entirely self-instructed, and self-instructed under such disadvantages as to an ordinary mind would have been overwhelming. And yet, such were his attainments as an oriental scholar, a biblical critic, a theologian, an antiquarian, and a man of general knowledge, that he had not many equals even among the men who were placed through life in the most advantageous circumstances for the prosecution of their studies. Many individuals, doubtless, might easily be found who surpassed him in particular branches of scholarship; but few men among his contemporaries excelled him in the extent of their acquirements. I am not one of those who ascribe a sort of infallibility to this great and learned man. Indeed, it would not be difficult to show that on many occasions his constitutional ardour led him to make up his mind prematurely, and to express himself with undue confidence on subjects which he only imperfectly understood; but I think it doubtful whether the entire history of human nature supplies a more remarkable instance of the conscientious redemption of time, and of successful diligence and perseverance in unassisted study.”

The Editor himself observes,—“He was an honour to the Methodist Connexion, and an honour to human nature. The uprightness of his life, the depth of his piety, the efficiency of his preaching, the extent of his acquirements as a scholar, the application of his learning to the elucidation of the Bible, all conspire to give interest to his biography. The personal history of such a man should be universally known. It will teach youth how to overcome difficulties; show ministers how to study and preach; and exhibit to all men the nature and excellence of true religion. To us it is an occasion of honest glorying, that the friendless youth who arrived at Kingswood half-a-century ago, with only three halfpence in his pocket, by the blessing of God upon his unparalleled industry, and the native energy of his mind, became one of the most distinguished scholars of his age, and lived and died a Methodist preacher. While these sheets are passing through the press [March, 1833], the valuable library of this great man, collected by himself, is on sale in one of the most public marts in London; and such is its



extent, that it cannot be disposed of in less than nine successive days."

The following sentences are extracted from the warm eulogy which Dr. Beaumont pronounced from the fulness of his heart:—"In losing him, we seem as if a lighthouse had been upset in the midst of the ocean. There never was a man more highly and sincerely honoured while he lived, or more deeply and deservedly lamented when he died. In his conduct amongst men, he was remarkably plain and manly—natural, simple, honest, ingenuous, and unaffected. His conversation was not learned, except when circumstances so combined as to render it a duty to give it that particular character. As his discourse combined the agreeable with the edifying, he was listened to with delight. He was the very reverse of moroseness; his heart was the region of cheerfulness, and on his tongue was the law of kindness. A more expansive and generous mind, I know not. His judgment of his brethren was never harsh or severe; and he was always ready to put the best construction on their sayings and doings, which truth and justice would admit, and almost more than that. His character had nothing hidden or equivocal about it; it was all wide, open, candid, and majestic. There was a magnanimity, a strength, a fulness, a freshness, an originality, about his modes of thinking and acting, which were as evident to the eye of observation as the lineaments of his face. And, though he meddled with politics much less than some of his brethren, he was never indifferent to anything that bore, directly or indirectly, upon the weal or the woe of this great empire, which he longed to see filled with knowledge and righteousness."

Mr. H. Moore, who had known Dr. Clarke longer than any man who survived him, bore the following high testimony to his moral purity:—"Our Connexion, I believe, never knew a more blameless life than that of Dr. Clarke. He had his opponents; he had those that differed from him, sometimes in doctrine, sometimes in other things; but these opponents, whatever they imputed to him, never dared to fix a stain, either upon his moral or religious character. He was, as Mr. Wesley used to say a preacher of the Gospel should be, 'without a stain;' or, as a greater than he had said, Dr. Clarke could have said, 'Which of you convinceth me of sin?' Let not that universal consistency, that rigid regard to justice, that blameless conduct which was so manifested in our departed brother—Oh God, grant that none of these may be lost, either upon his friends, upon any that knew him, or any that hear of him!"

The following are Mr. Everett's remarks concerning the humility, the peculiarities, and the consistency of Dr. Clarke:—"With all his learning, he was perfectly exempt from parade—shunning,

rather than courting, public gaze. It was partly owing to this that a positive promise could rarely be abstracted from him to preach out of his regular plan, till near the time; and, of two chapels that have required a supply on any ordinary occasion, he has selected the smaller, and gone into the country, when it appeared to others that he ought to preach in the town. The crowd, which has an element of its own, and which seems to be the only situation in which some men can breathe and support existence, was, of all others, the situation in which he appeared incapable of living. His peculiarities of conduct were the result of order, and only appeared such when brought to bear upon the irregularity of others; and his peculiarities of opinion were often the result of learning, research, and experience. But whatever may have been the peculiarities of Dr. Adam Clarke, he goes through the world without a stain upon his moral character—*without any shiftings in his professions and principles*—and with all the essentials of our holy religion in his creed.”

A few extracts may be added from the affectionate, but still impartial, portrait of Dr. Clarke, which his youngest son has drawn:—“In personal appearance, there was nothing particularly remarkable in my father. He was about five feet nine inches high, and, in the latter years of his life, had a slight tendency to a full habit of body. His frame was one of considerable strength, his limbs straight and well-proportioned, and his person unbowed to the last hour of his life. His features were characteristic of the benevolence of his mind.

“His personal habits were those of unintermitted industry, unencumbered by busy haste, and directed by the exactest order. What he had to do was performed at once and to the best of his power. I never once saw my father idle. Even in his relaxations, his mind was occupied, either in contriving and affording entertainment for others, or else in deriving healthful pleasure to himself; and he gained a game at marbles with as much delighted satisfaction as any of the children with whom he played.

“My father’s mind never rested still upon its acquirements. ‘Onward,’ was its motto, while perseverance and method enabled him to overcome every obstacle and difficulty. But one chief excellency of his power consisted in his ability to use knowledge. Greater critical scholars than he there have been, and many, possibly, more deeply versed in the various departments of learning and science; but I believe there never was an individual who could use to such purpose all the stores which he possessed. He possessed an astonishing power of gathering together rays of light from the whole circuit of his knowledge, and pouring them, in one bright beam, upon any point which he wished to illustrate or explain.

"The treasures of knowledge which his unwearied industry had drawn together, were all made subservient to the more effective execution of his ministerial office. Even the estimation in which he was held as a man of learning, was, in some measure, made tributary to the advance of piety; for, in his view, the chief value of his fame consisted in his being able to reflect the light with which he himself shone, upon that excellent body of Christians with whom he was identified.

"As regards the religious feeling of my father, little needs to be said. The religion of Christ Jesus, in all its fulness of saving power, and renewing influence, and sustaining might, was all his enjoyment, his hope, and his trust. He lived, as it were, in a constant intercourse with heaven. There have been few men whose views were so clear concerning the straight course of honest uprightness, and whose conduct was so little warped by interest or expediency. His word once passed, he would no more accept of a refused offer than he would be induced to break a positive commandment. His moral courage partook of the same inflexible property. Whatsoever he thought it right should be done, that he possessed resolution to do: he always possessed the dominion of his own mind. Though constantly living before the public view, he seldom personally appeared before it; and, so disinterested were his feelings, that he never once used the influence which he possessed with some of the highest and the worthiest in the land, in behalf of his own family. I am persuaded that he derived no little satisfaction from the thought, that he was never looked on as an expectant or dreaded as a requisitionist.\* Persons of all ages, capacities, and conditions in life, have, at various times, been inmates at his house; and none ever left it but with regret, so much could he win upon all classes by his affable manners, cheerful and informing conversation, and the unintermitted kindness of his considerate attention. It was on this account that his friends were many, and his acquaintances few.

"Dr. Clarke's conversational powers were very considerable, and extremely diversified; and they were at all times suitable to the company, and the circumstances of those around. With the young, he would enter into his own childish labours, disappoint-

\* When he had the opportunity of reaping considerable emolument for his labours under Government, and he was asked what they could do for him, he replied, "Oh! nothing, I dwell among my own people." He has been heard to say, "I belong to the Methodists, body and soul, blood and sinews. This coat (seizing hold of his own sleeve) is theirs." But, though he refused to take anything for himself, he used his influence to procure the advancement of others, among whom may be mentioned the Rev. Hartwell Horne.



ments, and encouragements, always blending religious and moral truths with the details of his well-told narrative. To the sanguine feelings of rising youth, he would speak of the shadows which experience throws over the glare of untried life, of the shoals and quicksands which sometimes cause shipwreck, yet insisting on how much energy of purpose, and strength of good resolve, enabled a man to cope with advantage against many and mighty evils, when the wide field of life and usefulness lay before him. He was at all times remarkably social in his habits and dispositions; and his conversation abounded in instructive and humorous anecdotes. While speaking on subjects connected with religion, his sayings were the wisdom of experience, resulting from the knowledge which his own spirit had gained in the deep things of God.

“An economist of time himself, he could not bear to see it wasted by others; and, even when his little grandchildren were around him for a time, he always kept them engaged according to their ability. To one he would give a book of pictures to look over,—to another, different bits of coloured stones, or paper, to arrange on the floor,—to a third, a piece of board with a little hammer and some nails, to drive in, and pull out again; and so on, in order that even their infancy should not know the evils consequent on idleness.

“When the hours of study were over, and he joined the other members of his family, in order to rest his eyes, Mrs. Clarke, or one of the party, was in the habit of reading aloud all the evening, on which occasions his observations on the works, the sentiments, the opinions, of the author and the times, were fraught with important information, but ever treated with a rigid regard to that fair and manly construction which he put upon all things of which he had to judge; but any evidence of absolutely false sentiment, or unsound reasoning, he analysed and rooted up, that his family might not drink in injurious opinions or prejudicial errors.

“As the head of a family, his conduct was most exemplary. Regularity kept everything in order. Kindness was the ruling power; and the observance of every religious and moral duty, made all the inhabitants of his habode unitedly a Christian household. None who were in want, left his door unrelieved. He has several times been known, when near his own gate, to give away his shoes, in order to cover the feet of another. To his servants, his behaviour was perhaps over-indulgent, his natural kind-heartedness making their situation, want of education, imperfect acquaintance with moral obligation, all so many pleas for allowances, and reasons for the excuse of errors.

"The present feelings of my mother\* are testimonies that the choice of her youth continued to the last the object toward which all her affections turned and were satisfied. His conduct to his children was such as to endear him to them from the earliest age. He was their companion in their play, and often devoted hard-earned time to their amusement. He very seldom directly praised any of his children, in several instances having seen the ruinous effects of this practice. Among other things, he would never allow us to receive money from visitors at his house, as he desired his children to feel, that whatsoever in this way was proper for them, their parents would give. Had he a top, or a whip, or a hoop, to give away, he would always make even the least do something before he obtained it;—he must run a certain distance, or jump a certain height, or perform some other feat: thus, in all things, striving to create a wholesome spirit of independence, by making the gift so far the result of their own exertions."

To complete this narrative, it seems necessary to transcribe the authorized character of Dr. Clarke, entered upon the Minutes of Conference. In that document, which proceeded from the pen of the Rev. David M'Nicoll, since deceased, the Commentary is not so much as mentioned. Three several characters were drawn up before one was produced which satisfied all parties. In the former two, the rejection of which is attributed to the Rev. James Bromley, the Commentary was introduced, and condemned as heterodox. The following is the character adopted:—

"This great man, and valuable minister of Christ, was born near Coleraine in Ireland, about the year 1762. In early life he gave striking indications of a mind possessed at once of extraordinary powers, and of an ardent thirst for knowledge; and, under the instructions of his father, a teacher of youth, commenced those studies which he prosecuted with such eminent success through every period of his subsequent life; and which he employed so nobly and usefully in the illustration and enforcement of evangelical truth. His conversion, which took place

\* Mrs. Clarke was born January 28, 1761, and died December 20, 1837. She bore her widowhood with perfect resignation. Speaking of Dr. Clarke, she said to her daughter, "Mine can scarcely be called a lone pilgrimage, for I have never lost the sense of your father's presence. I dwell at times so much in the realities of a future state, that I almost forget that we are separated: the conviction, even that I cannot minister to him as in years past, is accompanied by the softening feeling that he has now higher, better ministrations; and O, my child, the feeling I had when we saw his calm countenance in death, when *the sign of labour* was erased from his brow,—it has ever since been my consolation!" In this holy, peaceful frame of mind Mrs. Clarke remained, till the eternity, in which her spirit so frequently dwelt, was really present.

about the sixteenth year of his age, was remarkably clear and sound ; accompanied with the deepest feeling, first of contrition, and then of 'peace and joy through believing ;' with an entire change of heart ; and with the most decided resolution to devote his whole soul to the service of God. Having spent a short time at Kingswood School, he was called out by Mr. Wesley, in the year 1782, as an itinerant Preacher in the Methodist Connexion ; and soon justified the opinion formed concerning him by that admirable judge of character, who hesitated not to affirm, 'Adam Clarke is doubtless an extraordinary young man, and capable of doing much good.' For nearly half-a-century did he continue to perform the most important labours as the servant of God and of mankind, in various departments of the vineyard of the church, with great integrity, and with an industry which perhaps has never been surpassed. The natural strength of his mind, and the range of his literary and biblical acquirements, were, in the opinion of competent judges, far beyond the common standard, even of those who have attained considerable rank among men of learning and research. Without at all presuming that he was wholly free from defects, either as a man, a preacher, or a writer, we may yet safely place him, in all these characters, among the great men of his age. He was highly distinguished by his extraordinary attainments in oriental literature, which appears to have been one of the most favourite studies of his life, and by means of which he has often shed a new and profitable light upon the sacred text. Of his writings in general it may be confidently said, they have added largely to the valuable literary and biblical stores of the country. The ability and fervent zeal with which for so many years he preached the Gospel of the grace of God to enraptured thousands, in almost every part of the United Kingdom, will long be remembered with the liveliest gratitude to their Divine Redeemer, by multitudes to whom his labours were greatly blessed, both as the means of their conversion, and of their general edification. No man, in any age of the church, was ever known for so long a period to have attracted larger audiences ; no herald of salvation ever sounded forth his message with greater faithfulness or fervour—the fervour of love to Christ, and to the souls of perishing sinners ; and few ministers of the Gospel, in modern times, have been more honoured by the extraordinary unction of the Holy Spirit in their ministrations. To this unction chiefly, though associated with uncommon talents, must be attributed the wonderful success and popularity of his discourses. In preaching, he had the happy art of combining great originality and depth of subject, with the utmost plainness of speech and manner. Nor was this simplicity at all destroyed, but rather augmented, by the glow and animation



of his soul, when applying the offer of salvation to all within the sound of his voice, and reasoning strongly on the grand and vital doctrines of the Gospel. The ardent feeling, which, in others, sometimes leads to a rapid invention of elegant or of pompous language, in him was confined to the increased accumulation of great and noble sentiments. His favourite and most successful subjects in the pulpit were the love of God to fallen man, the atonement, repentance, faith in Christ as the grand principle of the spiritual life and of practical holiness, together with the undoubted assurance of adoption by the direct witness of the Holy Spirit in the heart of the believer. On these subjects, he would often rise to the genuine grandeur of evangelical preaching, pouring forth, like a torrent, the unostentatious eloquence of a benevolent and loving heart. Energy, indeed, was one very peculiar characteristic of his mind. Nor was he less remarkable for sensibility, and all the tenderness and sympathy of an affectionate disposition. He could be 'gentle, even as a nurse cherisheth her children;' yet, when environed with great difficulties in the prosecution of his noble objects, he seemed, from the extraordinary vigour and determined purpose of his soul, to conquer them with ease. His moral character was above all suspicion and above all praise. In this particular, no cloud, no speck was ever seen to darken the horizon of his life. In prayer, he was simple, spiritual, devout, and sometimes singularly ardent. His piety was sincere, and deep, and eminently practical; the very reverse of that sensitive, but unsound, feeling, which loves to flourish on the subject of experience, but serves not God in a conscientious obedience to all the precepts of his Gospel. He was almost a perfect model of diligence in duty. The ingenuity and energy with which he husbanded his time, and carried forward the arduous plans of usefulness in which he was constantly employed, form one of the most distinguished features of his admirable character. He was a warm-hearted, faithful, affectionate, and constant friend. And in all the relations of domestic life, as a husband, a father, and a master, he was true to the duties which belong to them—most indulgent, kind, and sympathising; always happy in the bosom of his family, and always labouring, by every art in his power, to make them also happy. He was uniformly a firm, attached, and zealous Methodist; and, in promoting the interests of our great cause, he may be said to have been 'in labours more abundant.' This love to the Body, and the great public interests of Methodism, was never more delightfully evinced than at the last Conference, when, but a very few weeks before his lamented dissolution, he mingled with his brethren in the most affectionate manner, and very cordially assisted in despatching the business of that important

assembly ; and, writing to a friend on this subject, he exclaims, in the pious satisfaction of his soul, ' We have had a glorious Conference ! ' We may just add, that he had been thrice chosen to fill the situation of President of the Conference. He died suddenly of cholera morbus, in the vicinity of London, on the 26th of August, 1832, in the seventy-second year of his age. On the day of his death, when first seized, and entering on his sufferings, with painful suspense as to the result of them, he was exhorted by a friend to put his trust in Christ. He replied, with a point and promptness peculiar to himself, ' I have done that already ; ' leaving in these, which may be deemed his last words, a sublime lesson to the mortal survivors who might afterwards reflect upon his life and death, that they also should, by early, decided, and persevering piety, be found ready when their Lord should call."

Here, then, is an example for the young. Not perfect, indeed ; but, therefore, imitable : yet not materially imperfect, and therefore the more worthy of imitation. Feeble in constitution, slow of understanding, and depraved in heart (as who is not ?), by strict temperance, by intent study, and by faith and prayer, he became strong in body, profound in knowledge, pure in heart ; and all his attainments he unreservedly and unremittedly devoted to the public good, in the most extended sense. Finally, whatever were his faults, he had one virtue which outweighed them all. This was the oil by means of which the wheel of his activity was kept in smooth and ceaseless revolution, in spite of frequent jars and constant friction. He was distinguished by a placable temper, a forgiving disposition ; and, instead of resenting injuries, he, like his Divine Master, prayed for his enemies, and sought to do them good.

THE END.

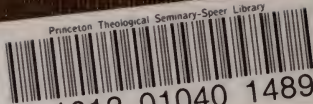








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